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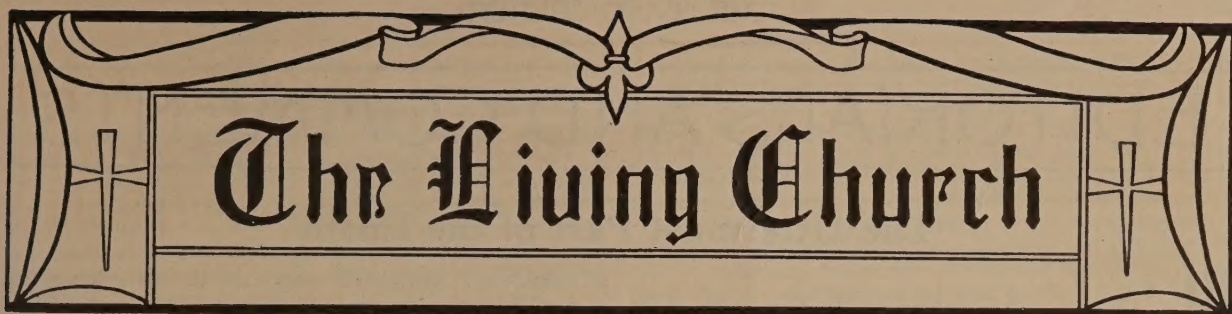
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William H. Taft on Foreign Missions

Many books have been written that contain criticisms of missionaries. Naval officers, and sometimes even foreign ministers, have felt called upon to assert that missionaries are unsafe as counselors, and that they are tactless in their efforts to substitute an alien religion for one with which people have been satisfied for thousands of years.

I do not wish to pronounce perfect everything that missionaries have done. No doubt there are among them emotional persons and persons of little judgment. But with very considerable opportunity to judge, from four years' experience in the Orient, and from contact with many missionaries in the Philippines, I feel justified in saying that they are generally persons of high character, high intelligence, high standards of living—persons who are willing to make every sacrifice for the cause they represent. They are men who know well the characteristics of the people with whom they deal. They learn their language, they study their peculiarities, and they train themselves to conciliatory methods. The very history of their broadened activities shows their practical methods. The bishops, and the heads of missions in the various countries, are trained diplomatists, and have learned much of statesmanship in their study of native conditions. I know of many instances in which the greatest self-restraint and tact have been exercised in order to prevent an outburst that would make such a cleavage between governmental authority and the representative missionaries as could hardly be closed for a decade.

Of course those who are engaged in this great work are buoyed up by the enthusiasm of the religious spirit, by the consciousness of duty well done, and by the sense of noble self-sacrifice; but we must not overlook the burdens they have to carry, the diseases to which they are liable, the lack of ordinary comforts to which they are subjected, and the homesickness that frequently becomes a real illness of body and mind. Time was when the unthinking citizen looked upon a missionary as an enthusiastic sort of "crank" who was leading a more or less idle life going through the motions of teaching religion to people who could not understand it. Such a conception is outworn; it does injustice to the men and women who carry the flag of Christian civilization, who give a tendency to individualism, and thus to popular self-government the world over, and who are putting into practical operation before the eyes of those they would influence the beneficent doctrine of the brotherhood of man and the fatherhood of God. They are the pioneers of Christian civilization. — From an article by William H. Taft entitled "The Growing Importance of Foreign Missions", in "The Youth's Companion".

EDITORIALS AND COMMENTS

"The Uttermost Part of the Earth"

WE live in it.

We like to feel that the world rather centers about our own greensward. Most of us carry this feeling rather to excess. The Englishman does not reckon himself eastward or westward of somewhere else; somewhere else is east or west from Greenwich. Our Bostonian friends do not care to account themselves in units of miles from Indianapolis, nor do New Yorkers think of themselves in terms of distance from Chicago. Throughout our charming Atlantic coast there is rather a sense of superiority to those benighted inhabitants of the Middle West, and "You might be taken for a Bostonian" is the highest compliment that can be pronounced from the Hub. In suitably adapted form, it would, no doubt, also be the highest compliment for a Philadelphian to pay; but one has no occasion to know. New York commiserates with those unhappy beings who dwell in "the provinces," and cannot understand their choice of a residence place. Similarly do the Chinese reckon themselves the sons of heaven, and the foreign devil is uncivilized. The Romans had the same conception of themselves, and of the relatively unhappy estate of the barbarians. The Jews were not only the chosen people, but were unanimous in complimenting the Almighty upon the wisdom of His choice. Not only is all this quite in accord with human nature, but the germs of patriotism and of local civic pride are embodied in it.

Yet the real fact is that both Englishmen and Americans, be they of London or of Cornwall, of Boston, New York, or Philadelphia, or of Kansas, are the dwellers that were briefly comprehended by our Lord, along with Africans and Malays, in the final part of the commission to His apostles to be witnesses to Him "unto the uttermost part of the earth." The most that any of the most favored of us can feel is that the rest of us are a little more uttermost than we are.

This has a real bearing upon our conception of Christian missions. It is difficult for any of us to think in terms wherein the human race is treated as a unit. To the church-going section of us, the payment of the rector's salary, the employment of the janitor, the improvement of the choir, are matters of course. But exactly why *our* rector, *our* janitor, and *our* choir should be the particular religious functionaries about which our religious zeal should radiate, is not altogether clear. None of us would bluntly aver that we maintain our churches for purely selfish reasons, as ministering to our own pleasure. And yet if we do not, it is difficult to show really good cause why we should be more interested in the souls of those chance beings whose names chance to appear upon our own parish records rather than upon some other records or upon no records at all. It is illogical to care for the soul of the man next to us in the Brotherhood or the girl in the Girls' Friendly unless a like solicitude takes in every child of man. It is perfectly foolish and illogical to do any Church or philanthropic work at all and limit our sympathy to a few beings who chance to wriggle themselves within range of our eyesight.

Thus missionary zeal is purely a matter of vision. Every one who does any uplifting work at all for somebody else has some of that vision. No one who is contented with doing it for a few people with whom he comes into contact, has a clear vision. Either it is worth while to uplift everybody or it is not worth while to uplift anybody.

Thus it is difficult, if not impossible, to classify missionary zeal. Is your vision enlarged and your zeal inflamed by some missionary address? Then go home and, by making yourself more God-like in your attitude to your wife (or your husband) and your children, unfold to them the power of the Christian religion and the Church's sacraments in your own life. "I," said the Son of Man, "if I be lifted up"—not if I preach an eloquent sermon or subscribe ten cents a week to "missions"—"will draw all men unto Me."

TO BECOME a home missionary to one's own family is thus the beginning of "missions"; next, that is, to the attempt at evangelizing the uttermost part of our own self, which is by

no means easy. And yet one quickly sees the limitation of this as a missionary programme. Shall we evangelize our children and not our nieces and nephews? But how then about their parents? And if their parents, why not our mothers-in-law and their families? And just where does our family end, in the ever widening circle of cousins and cousins' cousins, and connections by marriage, and their connections?

Ah, there is where the vision is widening. *There is no end.*

In only twenty generations, each one of us has exactly 131,070 direct ancestors, not to count collateral branches of the family and their relatives. Now all the descendants of those our forefathers and foremothers are related to us. But why stop at twenty generations? Plenty of American families trace their lineal descent by one line or more to Alfred the Great, and that carries our line through thirty-eight generations. By doubling the number of our ancestors in each generation, any one can count for himself how large our immediate family, narrowly considered, has been; but no one can count how large it is now, with all the children and the children's children and the collateral relations of these. Mathematics would stagger at the figure.

And yet Alfred the Great is only a little way back in our family annals. Anybody who can trace to him can, without the slightest difficulty, more than double back of him the generations through which his ancestry may be traced, until we find them as the semi-savage children of Woden huddling themselves about camp-fires on the shores of the Baltic. And those who cannot trace, really have just as ancient a lineage. Families have never arisen sporadically.

The Baltic! Why, did our blue blooded English ancestors come from there? Of course they did; and of course, therefore, we are close cousins to the Russians and the Germans and the Slavs and—everybody else that is worth knowing in the Aryan race, not to speak of the perplexing inter-relations that those kings and queens among our ancestors introduced by intermarrying with other royal and non-royal families. When we start out to evangelize our own blood relations we quickly take in at least the whole Aryan race.

History is merciful. It does not embarrass us by showing just where our African and Malay and Chinese and Indian and Hindu cousins broke off from the parent stock, and by some long continued racial isolation, free from contamination by intermarrying with US, developed racial characteristics that differentiate us, their respective children, wholly from each other. Races are a fact in creation as it has come down to us. Apparently it is a permanent development in the larger human race, for few believe that racial lines can be or ought to be obliterated. Yet we have the best authority for holding that "God hath made of one blood all men for to dwell on all the face of the earth," and both anthropology and the science of languages bear out the inspired word.

And so we have a distinct line of reasoning as to the extent that must normally be embraced within human sympathy. The mother who feeds her own child is illogical if the scope of her sympathy, her desire to minister to another, stops short of one single unit in the human race.

TO MINISTER TO OTHERS is "Missions." Primarily we are accustomed to apply the term to evangelistic movements. That is because, the more exalted is one's view of Christianity, the more evident is it that only by bringing the knowledge of God and the power of the sacraments to other people can we most effectually minister to them. What will make the "heathen" happy? Not Paris fashions in place of G-strings; not palaces in place of huts; not hospitals and surgeons in place of witch doctors; not sanitation, nor better food, nor amelioration of hard conditions. Not even, in themselves, the cessation of war and epidemics and the prevention of the cruelties of savage life. All these are means, more or less fitting, to an end; and the end is a larger, a broader life; a life with a developed intellect and a developed spirit; a life that is not bounded by

earth's limitations but which embraces eternity. "I am come," said One, "that they might have life and that they might have it more abundantly." To bring the more abundant life to all the world is the object of Christian missions. Civilization is a part of that life, and so Christianity inevitably raises the standard of living wherever it is preached and lived. But to bring the sordidness of western civilization without its spirituality can never bring happiness to pagan nations. Because life may be made beautiful, and sweet, and holy, by communion with God and by service to men, life is infinitely worth living. Without bringing these, it were folly to disturb the satisfied paganism of the heathen world.

But is the more abundant life so fully lived by all the people of our own land that "Missions" means only a particular relationship to far-distant parts of the globe?

We know that it is not. We know that the complexities of modern life, the lure of the cities, the narrowness of vision in country life, tend ever to drag downward. We know that spiritual perception is easily atrophied. We know that idealism is not easily promoted.

To no people have we a more impelling duty than to our own brother-and-sister citizens in our own land. And with them there is a still further bond. They, with us, are our governors. Our laws, our social condition, our civilization, will never rise higher—will never quite reach—the average ideals of a community, a state, or a nation. If Democracy, such as we have known it, has not been the complete success that our fathers anticipated, it is because the social ideals, the spiritual vision, of the whole people have been too low and too narrow. We have not sufficiently appreciated the relation between Democracy and Christianity. We have trusted in the people when we had not given them the noblest ideals. And their resultant Democracy was a pitifully limited thing; limited by their own limited entrance upon the more abundant life.

What is the value of the political referendum if the highest spiritual ideals have not first been unfolded to a people, that they may *desire* to express those ideals by their political and social life?

"Missions" should run ahead of the referendum and the initiative; should plant the ideals and give the spiritual strength before the polls are opened. The real need of this country is deeper religion among its people; higher ideals, a better appreciation of social duty, a striving toward the Christian commonwealth of the Kingdom of God, a spiritualized State.

IF THE CALL to Missions and to missionary zeal could thus be related to family life, to civic life, to national life, and to the more abundant life of all humanity, we should no longer view it as the little thing, the petty thing, the child's play that so often it is. Missions is no by-product of our religion. It is the perspective in which all human relationships must be adjusted. It is the fulfilment of "my duty toward my neighbor," both as an individual and, collectively, as society.

It is easy to point to failures in the mission field. The Church has also had failures at home. You and I have sometimes been failures. All of us together are learning slowly how to perform our missionary duty, and no doubt the littleness of conception of Christians at home has often been reflected in a corresponding littleness of vision on the part of workers in the field. The ministry of men will always be attended with mistakes, but it is because our own spirituality is so weak that we have not been able to raise our missionary work to the highest spiritual plane.

To broaden life until its perspective is that of eternity; to raise the spiritual vision of all mankind, in and beyond our own land; to prepare for a society in which the will of God will be done as it is in heaven—this is why Epiphany is now made a synonym for missionary advance.

WITH all respect to Mr. Cram, whose letter on "An English Crisis" is printed on another page, we do not believe that we are face to face with "the long-deferred, long-anticipated crisis" which will force Catholics and Protestants to go their separate ways. Of course we may be wrong, and it is perfectly true that the world's crises have generally come upon an unprepared people. Neither the Lutheran revolt, nor the French Revolution, nor the American Revolution were antici-

pated long before they came, though it was entirely possible, afterward, to trace their respective comings through a long period of time. But on the other hand, scarcely do three successive years ever go by that some prophet does not arise to declare that a crisis is at hand; and the crisis does not come. Dr. McGarvey was sure it had come six years ago; but the issue that troubled him is as dead now as dead can be. Father Maturin saw it coming a decade before, and he hastened to abandon his orders and his work and to accept that anomalous position that he has since occupied. Newman saw it still earlier and it wrung him to the soul. He forsook the Church of his birth—but he could not lead the Holy Spirit to forsake it with him. Whether Mr. Cram is more of a prophet than these remains to be seen.

For Mr. Cram omits one factor from his logic; and that is—God. If God is using *Ecclesia Anglicana* in a particular way to solve the religious problems of the Anglo-Saxon world, it is not certain that He is ready to confess failure. One reason why so many lose faith in the Anglican cause is that Anglican history differs so radically from all other history. Churchmen of Greece and North Africa and Spain and Gaul conducted themselves so differently from English Churchmen! Yes, they did; but God led the world to the Twentieth Century as well as He led up to other eras, and His hand was in the decline of Latin as of Greek ascendancy and in the rise of the Anglo-Saxon. That the Anglican policy of comprehension has its difficulties we are quite aware, but we are quite convinced that the policy will not be abandoned. With all humility, we do not believe that the Holy Spirit has despaired of the English Church.

When God shows signs of abandoning the English and American Churches, it will be time for the rest of us to meet the crisis.

A REPORT of the Committee on Church Unity, of the National Council of Congregational Churches, is the latest of the publications of our own Joint Commission on Faith and Order, and it is a masterly and statesmanlike document.

Report on Church Unity

Few publications in the interest of Christian Unity, indeed, strike us so favorably as does this, and it shows that in spite of differences and mistakes, we have really gone farther on the road to the ultimate goal than many suppose.

The approach to unity demands first that each party in Christendom should be entirely loyal to its own convictions and standards and should be at the same time perfectly clear as to the grounds of those convictions and entirely desirous of co-ordinating them with the convictions of other people. This is not nearly so impossible as is generally believed. We believe that thoroughly convinced Roman Catholics, Greek Catholics, Presbyterians, Congregationalists, and Anglican Churchmen, with many others, acting in that spirit, could here and now find the basis for such co-ordination without doing violence to any convictions that any of these ought, on their own ground, to treat as absolutely *de fide*; but we also believe that to-day no one of the parties could carry the rank and file of its own people with it on any platform that could thus be devised. Until each group in Christendom, great and small, is seized with a strong desire for a unity that shall be really Catholic and not sectarian, the time for actually seeking the basis of co-ordination will not have arrived. And we are more sectarian in our manner of living and thinking than many Churchmen suppose.

The Congregational report has gathered the matter perfectly in a nutshell when it says:

"Those who have been brought together in the initial development of this far-reaching purpose . . . feel that the present supreme obligation of the reunion of the churches for the sake of the Christian civilization of the world requires of all communions a common confession of the sin of continued disunity and inefficiency. Each Protestant church may well make its own this noble declaration of a great Roman Catholic theologian of the last century: 'The mutual confession of guilt must precede the feast of reconciliation.' There will then naturally follow searching and open-minded inquiries into the things of vital spiritual value that may underlie our several beliefs and ecclesiastical polities, which should be conserved in the Church of the future. *We are to learn what truths of approved worth to others we may receive, as well as what our history has given us to give to others.* In this preparatory discipline each denomination is to learn what is perhaps the hardest ecclesiastical lesson—how to receive as well as to give."

This "hardest ecclesiastical lesson" Churchmen must learn,

quite as truly as others, just as they must participate in "confession of the sin of continued disunity and inefficiency." More and more are we perceiving how vulnerable we are in both these respects; how unfitted as a group of individuals, however fit the divine organism in which we so unworthily have part, to instruct others in the path that leads to unity.

We thank the Congregational committee, of which Dr. Newman Smyth is chairman, for the report that they have presented, and our own Joint Commission has acted wisely in adding the report to its list of publications. It remains only for us to add that, like all other publications of the Joint Commission, this may be obtained free of charge on inquiry to the secretary, Robert H. Gardiner, Gardiner, Maine.

AND from another source we find a happy sign of the increasing desire in Christendom for each part to do justice to each other part. Perhaps the best and the most sympathetic review of the recent General Convention that has been anywhere

A Sympathetic Review

published, is an article in the (Roman) *Catholic World* for January, by the Very Rev. John F. Fenlon, president of the divinity school of the Catholic University in Washington. It is a paper of a dozen pages, and it treats of the incidents and the work of the Convention in such wise as to show a desire to appreciate the intent of the legislation, the spirit of the legislators, and the difficulties under which they labor. Of the final Pastoral Letter, which is treated as the official summary of the Convention, it is said:

"It is a beautiful and, in some respects, a strong document. In these days, when the most earnest prayer of Christians is for reunion, it is good for us to hear from the official leaders of another Church an utterance with almost every word of which we can heartily agree. . . . Some things in it we should say differently, and we would add many; but, taking it as it is, we are happy to be able to agree with it so heartily. We count it a great gain that a document so strong in its doctrines and principles, so catholic in tone, is put forth in the name of all the Episcopalian Bishops."

There is next an appreciative recognition of "the most distinct advance in Episcopalian opinion" as to "the necessity of Christian education." The situation is reviewed at length, Bishop Brent and Mr. Pepper being sympathetically quoted. "What the Church needs urgently, as Bishop Brent points out," writes the author, "is an increase of secondary schools for people of modest means." "Strange," he adds, "with all the wealth of Episcopalians, they do scarcely anything to supply this need." Would that all our people could see themselves as others see them! The attitude toward social problems is also commended, the Rathbone Gardner resolution being cited in full and pronounced "immeasurably truer and better and wiser than a resolution merely proclaiming the Church the defender of private property and the foe of Socialism."

"One thing made plain by the Convention," begins another paragraph, "is an ever-increasing desire for a fuller sacramental, ritualistic, and liturgical life in the Church." This is shown from the movements, through committee reports, to make provision for the administration of unction and the reserved sacrament, and by resolutions looking toward liturgical revision and for the enrichment of the calendar. "The reform of marriage discipline" is also treated as a "very urgent matter." The writer thinks that the *Ne Temere* decree was "misunderstood," and adds, "we expect better judgment from most Episcopalians. The law is made, of course, for Catholics, and its purpose is to safeguard the sacredness and inviolability of marriage."

Finally, says the writer:

"Many reflections crowd the mind in watching, on the one hand, these efforts to Catholicize the Episcopal Church, and, on the other, the active opposition as well as the great force of inertia by which they are resisted; in studying the actual working of Church authority and the real power controlling it; and, finally, in trying to estimate the value of the title upon which the Protestant Episcopal Church might claim the right to be called Catholic, and to be recognized as Catholic by all Christendom. What the reflections of the writer are, it ought not to be difficult to divine; but it is surely high time to leave the reader, for the present at least, to his own reflections."

At any rate we thank the distinguished writer for the sympathetic tone of his review. When Dr. Fenlon and Dr. Newman Smyth, with certain Anglican Churchmen that we could name, are really representative of their respective communions, the time will have been reached for actually attempting the coordination, in matters of faith and order, of the divergent views of Christendom.

[For Answers to Correspondents, see page 399.]

FREEDOM

FOR THE SECOND SUNDAY AFTER THE EPIPHANY

FREEDOM for what? To do one's pleasure, or to find one's happiness?

"God, who dost govern all things in heaven and earth," says the Collect; and our freedom must come through obedience to the Divine Will. Therefore, the Epistle and the Gospel give a twofold picture of the liberty of grace. In the Epistle we are shown how to use our "talents," as we are accustomed to call our gifts; and in the Gospel we see how thoroughly God approves of our taking pleasure in *His* gifts that *lie without ourselves*.

Freedom is often confused with lawlessness, as liberty is with license. Yet we all know that there is no such thing as freedom where men live uncontrolled. We should none of us care to live in a part of the world where law is not recognized; for, much as some complain of oppression under the law, "the pursuit of life, liberty, and happiness" are to be found only in government. If there is oppression, legally, in a country such as ours, the fault lies not in government, but in the miscarriage of justice; and we need not be surprised at the failure, complete or partial, of human institutions. Even considering all that is found wanting or to be desired in a republic, would we change for the conditions that exist in any other nation on earth—knowing those conditions; or can we seriously advocate anarchy and be sane?

Any failure in popular government arises from the failure of the people to obey; and it makes little difference whether the lawbreaker be a poor "dip" or a wealthy corruptionist: in either case, yielding to the individual will, instead of keeping the law, lies at the bottom of crime. And the penalty is exacted, even to "the uttermost farthing," when law is broken. It is easily seen that this is so with the poor and ignorant criminal; for he is generally caught and punished in the courts of justice. It is true also of the "man higher up," likewise, whether we see his punishment or not. "Be sure" that all sin is found out, some day; and the reckoning is certainly paid by us all. Of course, every criminal is not jailed; but human justice is inexorable; and "murder will out" is not altogether an idle phrase.

If this be true, and we think that it is, what of the Divine Law? Is our liberty here to be found in obedience to the law?

We know that it is. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." But there is this difference between the law of man and the law of God; man's law is protective, while God's law is creative. Under human government man cannot be made to develop his capacities. He can be restrained, merely, from yielding to his evil desires; and the object is *that he may not injure his neighbor*. Under God's government man must achieve all of which he is capable, and he is expected to follow that which is good; and the object is *that he may benefit his neighbor*. The one is negative, the other positive. God's law does not simply bid us eschew evil; it demands that we overcome evil with good.

Thus in the Epistle, St. Paul lays stress on service; on the use of our talents for the good of the community. And the use of the gifts is freedom.

Nothing but actual sin can make us quite so unhappy as the repression of a talent. To be a musician and not play or sing; to be a poet with dumb lips; to be an artist and not take up pencil or brush; to see this world a stage and not portray its characters; to be a lover and deny love; to be on fire with any gift from God and to smother the flame with inaction—ah, what tragedies of repression there are in this world!

And what of righteousness? All else but the doing of good is bondage, after all. There is a time for play and the pleasures of leisure; but the Lord is not present to bless unless leisure follow work. Freedom means *doing*; and the "glorious liberty of the children of God" means doing His will in love. And "all things work together for good to them that love God"; and there lies peace.

R. DE O.

To be only an admirer is not to be a friend of a human being. Human nature wants something more, and our perceptions are diseased when we dress up a human being in attributes of divinity. He is our friend who loves more than admirers us, and would aid us in our great work.—William Ellery Channing.

Travel Pictures

Third Series

XIV

AS Brittany is distinct from France, though included within it for centuries, so there are patent differences among Breton districts, appearing in dialect, type of feature, temperament, and costume. Experts are able to trace out regions corresponding, perhaps, to the territories settled by the various Welsh septs or clans at the great migration. But the casual traveller feels the contrast between Upper and Lower Brittany markedly. The one (on its human side at least) is gloomy, squalid, decaying; gray stone huts, heavily barred with iron, look more like prisons than cottages; and their inhabitants walk under a shadow. Such a town as Bourbriac comes to mind: three or four thousand people gathered around a magnificent church with a twelfth-century crypt and an ornate fifteenth-century spire; but all is melancholy unspeakable. The

appears, with long hair hanging on his shoulders and vast baggy white knee-breeches tied with ribbons. And Breton is heard far more commonly than French along the streets, its harsh syllables suggesting prehistoric days. (I had a dubious compliment from a courteous Parisian there: "Monsieur is himself Breton? I had imagined so, from his French accent"!)

There is little to see in Quimper, of the usual tourist-sights, though they told us of an excellent cantonal museum of costumes, sheltered in the old *Evêché*. But every street is better than a museum; and costumes are interesting only when actually in use, I think. But it is an admirable center for exploring that part of the country, by motor-car, carriage, bicycle, diligence, or on foot. A little motor-launch goes down the Odet to the sea, landing at Benodet, and returning the same day. It is a journey through an enchanted country. Steep wooded



QUIMPER CATHEDRAL AND PREFECTURE

inhabitants are diseased, red-eyed, hunch-backed, scald-headed; the houses are dirty, the streets are foul. Not one beautiful thing is to be seen, except the church, until one leaves the limits of the town and finds himself among the sweet-smelling buckwheat fields in blossom, redolent of honey and suggestive of my boyhood days in central New York.

PASS TO QUIMPER, in the south; what a contrast! Parisians make a jest of Quimper, as a very synonym for remoteness and provinciality. But to my thinking it is Paris that suffers by comparison with this clean, bright, mediaeval town on the Odet, gathered round the delicately upsoaring twin spires of its ancient Cathedral, and preserving still its intense local patriotism and its religion, despite Paris and all the revolutions. It is very old: the church of Locmaria, over the river, is tenth-century at latest. And yet, as one sits in front of the Hôtel de l'Épée, opposite the sixteenth-century Prefecture, with the green mass of Mont Frugy rising abruptly in the background, and watches the procession pass—officers in uniform with jingling spurs, little *piou-pious* in red trousers, priests in shabby cassocks, fishermen with flat woollen *barettes* pulled down to their ears, cheeky small boys over-ready to make friends, religious with eyes down-dropped, prim little village maidens in wonderful costumes, and travellers from many lands—it all seems intensely alive, even modern. From my window I looked out over a fantastic tangle of roofs, steep, red-tiled, with gables of every conceivable sort, to St. Corentin, the Cathedral, the center of the town, at the foot of whose spires King Grallon sits on his charger, carved in stone. Smaller than those of Cologne, they are every bit as beautiful, in a far lovelier setting. All the costumes of the neighborhood are to be seen among the peasants in the square, at the market not far away, or before the many altars of the Cathedral; now and then a true old Armorican

banks cut off the view, except where artificial vistas show glimpses of châteaux on either side; and the tidal stream turns and twists deviously before it reaches the bay, where a ruined fort, a grey old village, and a cluster of brightly painted summer houses make up Benodet.

BUT THE region round Penmarc'h is far more characteristic, and the contrast is striking in every way. It is only twenty miles from Quimper; but it might be another planet! Vast stretches of bleak salt marsh, dismal peat bogs, little islets of wooded, fertile soil with old houses, half cottage, half fortified mansion; and then the desolate confusion of a rock-bound coast, with fishing villages scattered along and light-houses flashing frequent warnings of danger. There are blood stained pages in the history of that region: one shudders yet who stands in the old church of Penmarc'h village where nearly three thousand were butchered in the wars of the League.

But now poverty is the deadliest enemy. The women were gathering seaweed to burn for lack of wood; and most of the men were off on the Newfoundland fisheries—a long, perilous voyage for their little smacks, from which too many never return.

AT PONT L'ABBÉ all the women make lace. In every house-door sat one or two, absorbed in that task, and behind the church, in an ample space of shade, was a great company toiling in silence. Further on, at

GODFATHER AND GODMOTHER
AGE 14

the very tip of the headland, the same work kept many fingers busy; and each worker would have been a good model for an artist. But baptisms and weddings are yet more picturesque. The pious Bretons take a child to church on the very day of its birth, that its second birth be not too long delayed; and the godparents chosen are little more than children themselves. We encountered such a party, just leaving the font; and the



WASHERWOMEN, PEN MARC'H

dear small *compère* and *commère*, in their best clothes, were delighted to be photographed for the edification of American children.

BEGGARY is a recognized vocation in Brittany, as in certain other lands; and the beggar at the church door is almost a necessary feature of the architecture. But the traveller who gives even the smallest alms is secure from further annoyance (at least by its recipient); and I doubt whether the system is worse than the ungracious hatefulness of our almshouses, which the poor dread and detest so naturally. Intemperance, alas! seems commoner hereabouts than in other parts of rural France, with hard cider for its most frequent cause.

Many students of Breton life and character apologize for the squalor and sordidness that one finds so generally in Breton villages, on the ground that the Breton leads a high mystic life, more concerned with eternity than with time. But I have never been able to see the force of the excuse, whether applied to Brittany or to Ireland. Filth is neither aid to spirituality nor evidence of it; and the clergy, whose influence is so great, cannot escape responsibility for neglecting to use it in this field. I remember an Irish Roman priest who boasted that his people would do anything he asked them; whereupon an Irish gentlewoman said, "Then why not ask them to clean up?" His only reply was a peevish, "Ah, what's the harm of a dirty face?" But the contrast is marked between the foul hovels that are too common in districts like Penmarc'h and the spotless daintiness of some of the dwellers in them, when they appear in gala attire at a Pardon. Physical beauty is not as common in Brittany as artists would have us suppose; but there is a peculiar charm of radiant seriousness such as befits those who live conscious of invisible forces all around them. I shall never forget the scene at sunset, down by the harbor, in a little fishing village not far from Quimper. The stalwart fishermen had anchored, and were landing their catch, while all the young maids of the village lined the breakwater, looking on. Any one of them might have been the *Guenn* of Blanche Willis Howard's delightful, half forgotten story, so good to see were they. Nets and sails were dyed a wonderful sapphire blue, such as I never saw elsewhere; it might almost have seemed a festival of Our Lady, for the boat nearest shore was named *Dieu Aime Marie*. We quite forgot the pungent odors of the village streets, the bottomless mud pools where the swine splashed, and the reeling drunkards round the *estaminets*. Out westward, under the waves that shone crimson and gold and apple-green, lay Ker-ys, submerged, but some day to reappear

in a great convulsion when Quimper shall be swallowed up, and I felt there, as never before, the real magic of Brittany.

BUT TO KNOW PEOPLE and land at their best, it is necessary to see a Pardon. Shorn of its ancient glories in other countries, the feast of the patron saint retains its full importance in this region of crystallized conservatism, and the heart of Brittany is moved then as at no other time. It is not the red-letter days of the Kalendar, however, nor the feasts of the most illustrious saints in their most august sanctuaries, for which the Breton cares. The apostles are all very well, no doubt; but St. Yves at Tréguier was a true Breton himself, and that marvel of marvels, an honest lawyer. The great shrine of Ste. Anne is at Auray; but the Pardon of Ste. Anne de la Palude, largest in attendance of all, on the last Sunday of August, centres round a little gray seaside chapel in the open country, seven miles from any town. There we resolved to go—"we" being two delightful English friends who cannot object to being described as Gabrielle's father and mother, and myself. Of that journey, next time.

PRESBYTER IGNOTUS.

DEATH OF NORSE BISHOP

THE death is announced recently of the venerable Metropolitan of Norway, Dr. Bang, Bishop of Christiania. He was 73 years old, and was a very distinguished Church historian. He had visited the United States in 1908. His *History of the Northern Church* gives very interesting explanations of why the diocese of Sodor and Man is now extra-provincial in England, belonging neither to Canterbury nor to York. It is because it formerly was under the Norwegian power, and was suffragan to the archiepiscopal seat at Trondhjem.

MORNING HYMN

Softly now the light of morn,
Herald of a day new-born,
Bids me wake and ask of Thee
To reveal Thy will in me.

Grant me inward sight to see
All that I may do for Thee,
Ere this day, so fair and bright,
Lose itself again in night.

Only Thou the way dost know
That these feet of mine must go,
Ere they stand, all perils past,
Safe, within Thy gates, at last.

Lord, that journey I would take
Gladly, for Thy most dear sake;
Love my day, and never fear
When its shades of night appear.

ELIZABETH YOUNG.



LACE MAKERS. PONT L'ABBE

COMPENSATION

Life asked me every Joy.
I gave her fullest measure;
Life gave me base alloy
For all my priceless treasure.



EN ROUTE FOR THE PARDON

When all my joys were gone
Save just the Joy of Living,
I found them all in one,
The supreme Joy of Giving.

CAREY C. D. BRIGGS.

BISHOP OF LONDON'S CHRISTMAS MESSAGE

"Strife and Struggles are often Essential to a Lasting Peace"

MUCH CONTROVERSY OVER THE EAST AFRICAN SCANDAL IN THE CHURCH

The Living Church News Bureau
London, December 29, 1913

SOME of the sermons on Christmas Day by eminent ecclesiastics were chiefly notable for the references to the danger of civil war in Ireland in consequence of the attitude of the people of Ulster towards the Home Rule Bill.

The Bishop of London, preaching at Fulham parish church (which adjoins his Lordship's palace), referred not only to this menace of civil war, but also to the danger of further divisions in the Church caused by the Kikuyu Conference, and to that of sex antagonism by the Woman's Suffrage Movement.

He pictured to his hearers what peace on earth might really mean. But what a contrast they saw, he said, when turning to the present state of things. Certainly they had been saved largely by the conduct and wisdom of one of our statesmen from a European war, but Europe was still armed to the teeth, and arming more every day. The last headings he saw in the newspapers the day before were of two great strikes, and another told of the danger of civil war in Ireland. It was untrue to fact, however, that the Gospel of Peace, of which Christmas tells, has had no effect in the world to-day. "Let us never forget," said the Bishop of London, in these weighty words, "that strife and struggles are often essential to a lasting peace. We are not to pray for peace at any price. Better a Balkan war than a thousand years of oppression; better industrial unrest than chains of slavery; better hot discussion in the Church if only we find at the end upon what principles the Church is founded." Therefore, never forget that the worst unrest that they saw and deplored might be the necessary path in this unregenerate world to a righteous peace, which was the only peace a Christian had any right to pray for.

The charge of heresy brought by the Bishop of Zanzibar in his "Open Letter" against the Bishops of Mombasa and Uganda in connection with their participation in the Protestant proceedings at Kikuyu has aroused the Bishop of Durham in defence of those two Bishops and to associate himself with their position. He says, in a letter to the *Times*, that if the English Church comes to pronounce authoritatively such action heretical, "a new epoch of vital, or mortal, import will enter her history." It will be "officially avowed, for the first time, that we have no part nor lot with non-Episcopal Churches." He proceeds to cite certain seventeenth century English divines in support of his views of the Church and of her attitude towards Protestant bodies. In conclusion Dr. Moule says:

"If the Bishops of Uganda and Mombasa are arraigned for heresy for their share of responsibility for a programme which I think to be true to the mind of our Master and full of promise for His work, I for one would willingly, if it may be, take my place beside them."

The Bishop of Durham's letter has drawn a reply from Canon Mason of the Canterbury Cathedral Chapter.

He believes the action with which the Conference at Kikuyu closed to have been "a mistake which is fraught with danger to the very cause of Christian unity which it was designed to promote." The Bishop of Mombasa, who gave the Holy Communion to the representatives of the various denominations assembled together at the Conference, cannot divest himself of his character as a Bishop of the Church, and a Bishop of the Anglican part of it. The Sacraments are not his to administer as symbols and instruments of his personal good will. They belong to the Church as a whole, and to Christ. When therefore, he gives the Communion in the way he did, "the whole Church of England is pledged by his action, unless it repudiates the action afterwards." If this be so, "he ought to be very sure beforehand that his action has the approval of the Church." Canon Mason thinks that the Bishop of Durham's attempts to justify this action by pointing to various instances in which respected Anglican divines of the seventeenth century communicated, or expressed their readiness to communicate, with Protestants on the Continent is beside the point: "Certainly the Church of England has never committed itself to the principle of being in communion with any and every body of professing Christians. However ready its divines may have been to communicate with foreign Protestants, they have generally maintained that the organization of separate bodies of believers, with ministries and Sacraments of their own, is unjustifiable, and only to be considered free from guilt if those who separate believe in their conscience that communion with the Church cannot be had without sin. In spite of their willingness to admit of 'occasional conformity,' they have never ceased to speak strongly against schism.

If any one doubts the assertion, let him look, for instance, at the form drawn up by Convocation under Queen Anne for the admission of converts to the Church from 'the separation.'"

A well attended meeting of clergy has been held at All Saints', Margaret street, to consider the matters dealt with in the Bishop of Zanzibar's "Open Letter." Three resolutions were adopted, to be put into the form of a letter addressed to the Bishop, to be signed by those present who agreed. It was decided that a deputation should wait on the Bishop on his arrival in England in January, for the purpose of presenting the letter to him.

There has also been an abundance of discussion of the subject not only in the Church papers, but in the *Times* and other secular organs. *Central Africa*, the organ of the Universities' Mission, expresses its "affectionate sympathy" with the Bishop of Zanzibar. Canon Scott Holland writes characteristically in the *Commonwealth*, of which he is editor:

"The Bishop asks how the *Ecclesia Anglicana* stands. But the English Church," Dr. Holland replies, "never stands. It moves, and pushes, and slides, and staggers, and falls, and gets up again, and stumbles on, and presses forward, and falls over into the right direction after all. That is her way of going along. That is her tradition. And the book *Foundations* belongs to this habit of hers. It threatens here, and inclines dangerously there, and is on the edge of a tumble, and yet drives in the right way, and turns up on the right side, and counts generally to the good. It corresponds to much that has always gone on with us. It will work itself out into the upward movement, if we leave it to find its place and do its job. It will be corrected, modified, assimilated. It is no strange phenomenon. Things have happened before, and things will go on again. And something will have been retained, and something will have been dropped. So the life of the Church grows. It all happens in this rough-and-tumble way, just because the Church is a living organism, and in spite of perils, survives and continues, and makes way. The Bishop has seen his brother Bishop, since he wrote his letter, and has telegraphed the changes which make a vital difference to his fears."

Canon Knox Little meets the challenge as to the position of the Church of England with respect to the episcopate:

"Far, also, from there being 'no formal act' of the Church binding us to this, there is the Act of Convocation by which the Prayer Book was made our authoritative guide for all ranks of clergy. There was also the displacement of ministers not episcopally ordained in 1662, and priests who from the Roman have come to the English Church have not been required to be reordained before being beneficed because they had been episcopally ordained before."

At the monthly meeting of the S. P. G. held on Friday last an announcement was made to the effect that the Bishop of Madagascar (Dr. King) has been conferring with the representatives of other missions to discuss the question of overlapping, among other subjects. In the course of his statement the acting secretary said:

"While the conference was an assembly of the representatives of different religious bodies, Bishop King was most careful to make it perfectly clear to those whom he thus met, and to all concerned, that he went as a Bishop firmly adhering to the principles of the Catholic Church. At the first meeting he handed in a statement declaring the intention of himself and his mission to confine their participation in the conference to delimitation of unoccupied parts of the island to education and general topics and to take no part in business of a strictly ecclesiastical nature. He had, however, an opportunity afforded to him of giving a short address on Church principles, in the course of which he said: 'We hold that the Catholic Church, which we represent at this conference, is in its outward aspect a concrete, visible, organized body with a corporate spirit, message, and life of its own. It has its history, its historic creeds, its outward rites and sacraments, its ordained and accredited ministers. It is the outward shrine of a great spiritual force.'"

The Standing Committee have unanimously agreed that respectful thanks should be conveyed to the Bishop for the way in which he maintained the doctrine of the Catholicity of the English Church at the recent Missionary Conference at Tananarive.

A memorial from 452 of the parochial clergy of the diocese of London has been sent to the Bishop asking him to authorize a solemn act of Prayer by the Church in the diocese for a peaceful settlement of the Irish question. The grave import of that question is presented in the memorial, and it is understood that the Bishop will accede to the request of the memorialists.

The Bishop of Zanzibar, who at the request of the Archbishop of Canterbury is coming to England, was to have arrived on January 5th, but his departure has had to be postponed, and he is not now expected until on or about January 18th.

J. G. HALL.

DEANERY IS OPENED IN NEW YORK

Handsome Addition to the Cathedral Property

APPRECIATION OF THE LATE DR. MYRICK

Improvements Blessed at Church of the Holy Communion

OTHER LATE NEWS OF NEW YORK

New York Office of The Living Church }
37 East 28th St.
New York, January 13, 1914 }

THE new deanery recently completed on the grounds of the Cathedral of St. John the Divine, was formally opened on Thursday afternoon, January 8th, with a service of benediction. Bishop Greer officiated and made an address. A large number of clergy and people of the diocese were present. A reception, given by Dean Grosvenor and his sisters, the Misses Gertrude and Ursula Grosvenor, followed.

The deanery was built by Mrs. Clinton Ogilvie as a memo-

mid-day service at the Church of the Holy Communion, Bishop Greer preached and read the Prayers of Benediction for the improvements added during the summer past, and including the pulpit, lectern, choir stalls, and south transept porch. The porch perpetuates the memory of Francis M. Bacon; the other improvements will be associated with Hermann Caspar von Post.

Among the interesting historical notes printed on the service programme, were the following:

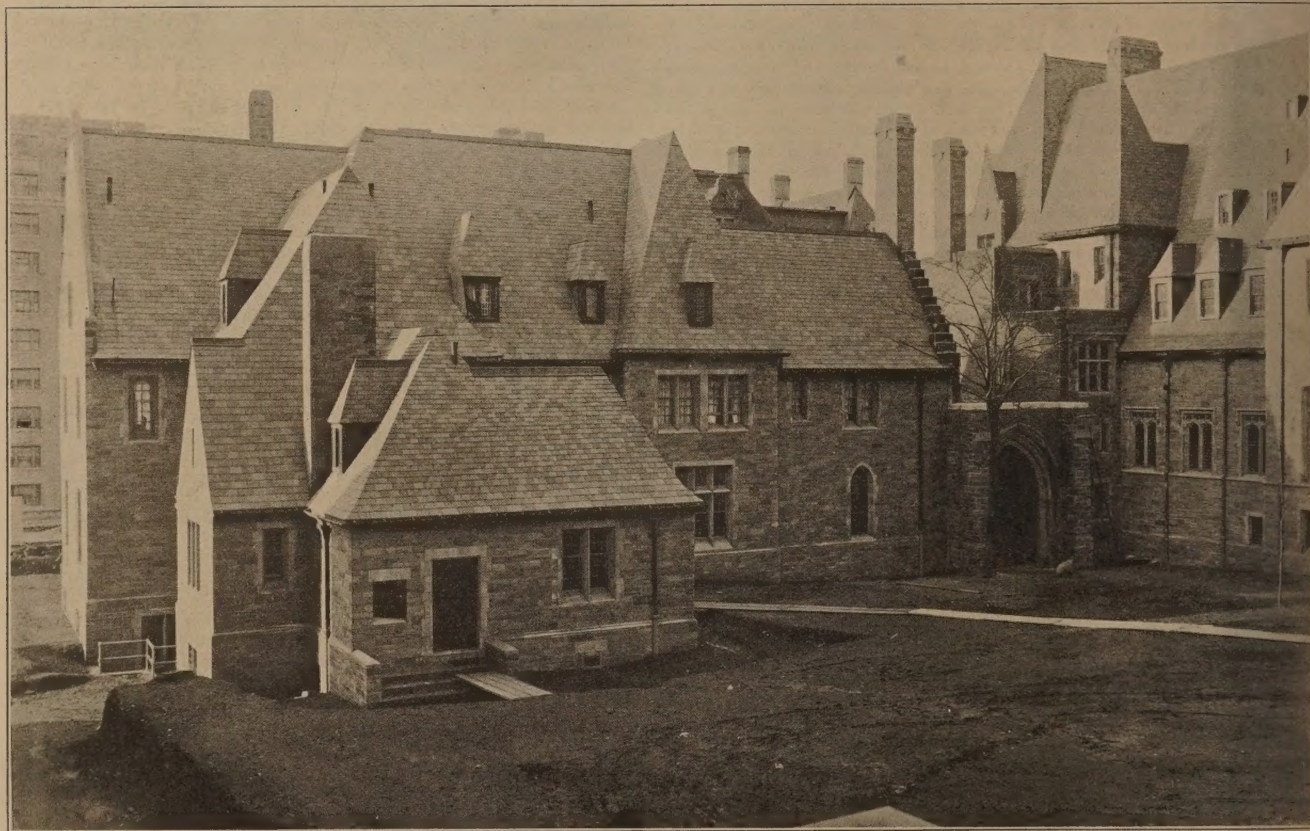
"The cornerstone of this, the first free church in the land, was laid in 1844; and the consecration followed in 1846. At that time, there were no houses between the church and the North River.

"The first weekly and early celebrations of the Holy Communion, likewise the first daily morning and evening services, are associated with this church.

"The Sisterhood of the Holy Communion is the earliest in this country; and it antedates those of England by two years.

"The so-called 'boy choir' had its beginning here.

"During the cholera epidemic of 1849, Dr. Muhlenberg created a special fund which was used to send to the country women and children residing in the infected district. This act led to the estab-



THE DEANERY. CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK
Bishop's House on the right

rial to her husband. She is a parishioner of the Church of the Incarnation. The edifice is of granite, with gray trimmings. The main lines are Gothic, to correspond with the Cathedral and other structures within the close. The deanery is ninety-four feet long and of three stories. Windows on four sides command an extensive view of the city.

The death of the Rev. Dr. H. L. Myrick was noted last week, and his portrait is printed in this issue. Speaking of his decease, the Rev. Dr. Carstensen, general secretary of the Church Congress, says:

Tribute to Dr. Myrick

"Dr. Myrick always gave to the Congress the very best of his mind and heart. As a member of the committee on Topics and Speakers in the Church Congress, his wide reading, his catholic sympathies, his comprehensive grasp of living issues, and his close and intimate touch with the Church's intellectual life, were deeply felt and universally recognized as most important factors in the vigor and usefulness of our platform discussions. We honor him for what he did, as we loved him for what he was:—a true friend, a prudent counsellor, a brave knight-errant of the Cross."

Many other expressions of appreciation are also received from many sources.

On the First Sunday after the Epiphany, January 11th, at the

lishment of the Fresh Air work of this church; and out of it has grown the whole Fresh Air work of this country.

"The first free medical dispensary connected with a church, was begun in the Sisters' House, adjoining the church, in 1853. When the great hospitals established their out-door departments, there ceased to be a real need for this parochial dispensary.

"It was in 1855 that Dr. Muhlenberg was impressed with the need of a hospital for poor people, better than that provided by the municipality. In 1858 the original St. Luke's Hospital was opened. The beginning was made by turning the top floor of the Sisters' House into a little temporary hospital; and by the help of less than \$30.00, given in response to an appeal made in the church.

"Since this church first opened its doors, the changes all about it have been many and striking. Within a radius of a quarter of a mile fourteen churches have gone out of existence. God has preserved and blessed the Holy Communion, and doubtless its mission in the future is to be even larger than its mission in the past."

At the Chapel of the Incarnation (Rev. E. M. H. Knapp, vicar), on Sunday, January 4th, the Bishop Suffragan dedicated a beautiful window given by Mr. Edward Severin Clark, in memory of his father, the late Alfred Corning Clark; the chapel itself being a memorial of this generous friend of the parish, and also the gift of his son. The window, which is very large, and occupies almost the

The Clark Memorial Window

entire wall above the altar and reredos, is the work of Messrs. C. E. Kempe & Co., the famous English firm of glass makers. The design embodies as the central figure "The Nativity," with the adoration of the Shepherds and Angels framed in by architectural canopy-work and more groups of Angels in attitudes of song and praise. At the top of the window and in the flanking lights on either side are seen figures of the prophets carrying their prophecies intimately connected with the Incarnation. Below the main picture, in the form of a predella, is the scene of the Annunciation to the Shepherds by the Angel. In the side lights at the foot of the window are the figures of St. Luke and St. John, chief historian and writer of the Divine aspect of the Incarnation.

Speaking at the Church of the Incarnation, at the afternoon service last Sunday, Mr. Eugene M. Camp, president of the Seabury Society, stated that reports on methods of work by laymen, published recently, are asked for by Bishops, rectors, and laymen of many cities. That which attracts most attention is the plan of the Church Social Work, tried last year in the Bronx, New York city, and to be held again there next May. He also reported the introduction of Method Masters into churches, after the pattern of similar masters in industrial plants. These masters do not work. They teach others to do so, and help rectors to develop their own men and women. They are volunteers, giving their Sundays and some week nights. Much has been learned in method within the last year or two, both in industrial plants and in churches. The Seabury Society has now two general and twenty-four parochial Method Masters, and is seeking to enlarge its Laymen's Training School that it may supply more. The demand for volunteer men, trained to work by themselves and teach others to do so, is far beyond the supply. By the plan all causes, missions, Sunday Schools, social service, work for boys, Bible classes, and parish support and efficiency, are helped.



MEMORIAL WINDOW
Chapel of the Incarnation, New York

greatly enjoyed by the large audience which filled the spacious rooms. About \$1,000 was raised for the missionary work of the diocesan Auxiliary of the Cathedral. Dean Grosvenor gave a short talk on the work of the Auxiliary, the officers of which are: Mrs. Henry Whitney Munroe, president; Mrs. Richard Irvin, Miss Amy Townsend, and Mrs. James Herman Aldrich, vice-presidents; Mrs. Charles Frederick Hoffman, secretary; Mrs. Louis Mansfield Ogden, assistant secretary; Mrs. William M. V. Hoffman, treasurer, and Mrs. Harold F. Hadden, assistant treasurer.

A meeting of the Church Club of the diocese will be held on Wednesday evening, January 28th, at 6:45 o'clock, at the building of the Seamen's Church Institute of New York, 25 South street. The trustees have accepted the invitation of the Institute to inspect its new building, and a subscription dinner of the Church Club has been arranged to be held in the auditorium of the Institute, at seven o'clock that evening. Speeches will be made by the Bishop of New York, Dr. E. R. L. Gould, Mr. Edmund L. Baylies, President of the Institute, and others. The entire large new building of the Seamen's Church Institute will be thrown open for the inspection of the members of the Church Club, at 5:30 o'clock on that afternoon.

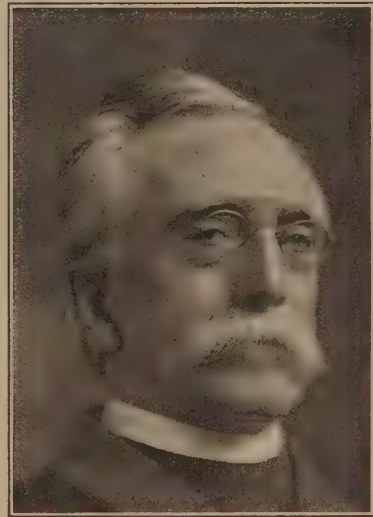
The Church of the Redeemer, on 136th street, was sold last week for \$19,000, a sum sufficient only to pay the mortgage and other indebtedness. The church building will be vacated January 22nd, and the parish will cease to exist. The deed of sale has been

signed and executed. This terminates a work that has been carried on against heavy odds and at times with a heavy debt.

St. John's Guild, which was established in 1886, for the relief of the poor of New York, expects, according to an announcement made by the trustees, to be able in the near future to accommodate, with fresh air and proper food, four or five thousand infants and their mothers each day. The guild now maintains the Sea Side Hospital at New Dorp, Staten Island, the Lewis Memorial, and other hospital wards, where those patients most seriously ill receive more thorough treatment. In addition to these facilities, the Seaside Day Nursery is kept open on New Dorp beach during the hot summer months and short trips are made around the harbor with patients by the Helen C. Juilliard. Reports gathered by sociological workers show there is an increasing amount of illness among the poorer classes of the city. With this in view, the trustees are making an effort to increase the available funds of the guild. From statistics recently made public it is shown that in all New York there are only about one thousand convalescent beds, and of this number 250 are maintained by St. John's Guild.

On Thursday, January 8th, in Hobart Hall, diocesan house, Bishop Burch confirmed Clarence G. Dittmer, a former Methodist missionary in Japan. Mr. Dittmer will pursue a special course of study in the Union Theological Seminary. He expects to return to Japan next August and work as an educational missionary.

Methodist Missionary Confirmed



THE LATE REV. H. L. MYRICK, D.D.

A mission is to be held by St. Luke's Church, Convent avenue and 141st street, conducted by Fr. Officer, O.H.C., from January 18th to 25th, inclusive. There will be addresses every evening at 8 o'clock, and Sunday school instructions and talks every afternoon at 3:30.

A Mission at St. Luke's

ANSWERS TO CORRESPONDENTS

P. H. S.—(1) René Vilatte was ordained deacon and priest by an Old Catholic Bishop at the request of the late Bishop Brown of Fond du Lac, taking at his ordination a vow of canonical obedience to the latter, and being thereupon received as a priest of that diocese. Some years later, without the permission and against the protest of his Bishop, Vilatte was consecrated Bishop by Bishops of the Syrian Church, in southern India, who afterward declared that they had acted under a misunderstanding of the facts, and the American House of Bishops declared his episcopal orders null and void on the ground of alleged fraud. He has since pursued an independent course in various parts of the world.—(2) We do not know the ecclesiastical position of the individual. He may be one of a number who have been made "Bishops" by Vilatte.

L. R. L.—The *Ne Temere* decree applies to all who are or have ever been Roman Catholics but not to others. It holds their marriage to be valid only when performed by the parish priest or the Bishop of one of them, or by another priest or Bishop designated for the purpose by one of these.

M. H.—Violet is used for Holy Innocents' day as symbolizing martyrdom; and it changes to red when the day falls on the Sunday after Christmas since the more sombre color would be out of place on the latter festival.

ORGANIST.—Customs differ: to use the *Benedictus Qui Venit* after the Prayer of Humble Access and immediately before the Consecration seems more fitting.

PARISH CHAPEL DEDICATED IN PHILADELPHIA

Notable Addition to Property of All Saints', Torresdale

ARCHDEACON STUCK TALKS ABOUT ALASKA

The Living Church News Bureau
Philadelphia, January 13, 1914

ON the Second Sunday after Christmas, January 4th, Bishop Rhinelander dedicated St. John's chapel of All Saints' Church, Torresdale.

The chapel is Old English in style, and is finished in rosewood and old gold. The altar is of rosewood with the "Agnus Dei" in the centre, and shields on either side. A beautiful stained-glass window, the subject of which is "Suffer the little children to come unto Me" forms the reredos. The altar cross, the credence table, the altar rail, the lectern, and the pews are of rosewood. The old gold side lights and the Gothic hanging lamps shed a soft radiance, which, blending with the decorations, makes a very pleasing harmony.

Most of the furnishings of the chapel are in the form of memorial gifts, each of which was dedicated by the Bishop at this service. The altar and the beautiful chancel window were given by Mr. and Mrs. C. Wilmer Middleton, Jr., in loving memory of their little son, C. Wilmer Middleton III.; the tiled chancel and the Gothic hanging lamps by Mrs. C. Wilmer Middleton, Sr., in loving memory of her grandson; the altar cross by Mrs. Allen R. Van Meter, in loving memory of her father, the Rev. John Holmes Converse, who for many years was a clergyman in this diocese; the credence table by the Misses Wright, in loving memory of their brother, the Rev. Robert Erskine Wright, whose body lies in God's Acre close to the chapel; the altar rail by Mr. John Slack, in loving memory of his brother, Mr. William Slack; the Holy Bible by Mrs. Edward Y. Farquhar, in loving memory of her son, Mr. Thomas Harrison Farquhar; the lectern by Miss Edith Fisher "in memoriam"; the pews by Mrs. Charles H. Howell; and the adornment of the walls by Mrs. Walter Massey of Torresdale.

In his address the Bishop spoke of the value of such a chapel to the parish, and especially to the Church school in giving the best kind of religious education to the children.

The chapel will be used for daily Morning Prayer and for the Church school; for early celebrations, and for Lenten services.

The architect was Mr. Edward Allen of Boston, and the artist Mr. Frederick Dehenwood of Philadelphia.

Archdeacon Stuck, of Alaska, has been very busy making addresses in this city during the past week. On Monday he attended and addressed the regular meeting of the Clerical Brotherhood in the Church House. He told about the moral problems in Alaska which are created by a low class of white men who go there. He spoke of the splendid progress of the missionary work among the Indians, and the high standard to which they attain. He also made an appeal for two hospitals. Since he has been in this country, one of the Church hospitals has been destroyed by fire. On Wednesday evening he spoke to the Church Club in the Church House on "A Missionary's Life on Alaskan Snow Trails and Rivers." On Thursday afternoon he made an address at St. Mark's parish house, Sixteenth and Locust streets. His hearers have been very much interested in the presentation of his work.

The Rev. William T. Capers, rector of the Church of the Holy Apostles, has decided to have informal evening services in place of the usual Sunday evening Church service.

Informal Evening Services This parish has been passing through the changed character of population so common to many of the city parishes. A large part of the old congregation has removed, and there remains a people entirely out of sympathy with the Church and her services. For some time past the evening services have been poorly attended. By means of these informal services Dr. Capers hopes to attract the people of the neighborhood, and interest them in the parish. Music will be the leading feature. Collects will be read and a short sermon preached. Dr. Capers hopes to interest the Brotherhood of St. Andrew in advertising the services, and in bringing the men in. The regular service will be read in the afternoon.

Another of the popular Round Table luncheons for the clergy

was held in the Church House on Monday, January 5th. Bishop Cheshire of North Carolina spoke on "The Church's Responsibility for the Negro" to a large and enthusiastic gathering of the clergy. The Bishop pointed out the changed attitude of the clergy and the negro in some parts of the South on the subject of separation, since the war. At first the clergy wanted and the negro did not want a racial Episcopate. Now the clergy do not and the negro does want it. The negro opposed the movement on account of the supposed introduction of inequality in the Church. Now he sees that there is no such danger. Archdeacon Russell of Southern Virginia was called upon by Bishop Rhinelander, who presided, to express his views on the subject. Archdeacon Phillips, of this diocese, made a strong appeal for Racial Bishops, as the best step which can be taken for the advancement of his people.

Bishop Rhinelander announced the next conference to be held February 2nd, when the Rt. Rev. Edward Melville Parker, D.D., D.C.L., Bishop Coadjutor of New Hampshire, will make an address on "The Relation of the Church to the Immigrant," with special reference to the immigrants from the East.

Retreat in the Divinity School

The students and professors of the Philadelphia Divinity School went into retreat from Wednesday evening to Thursday evening, January 7th and 8th. The Rev. Father Officer of the Holy Cross House was in charge and led the meditations. This retreat has been of the greatest possible spiritual benefit to those who were privileged to be present.

Brotherhood Conferences

A large number of round table conferences of the Brotherhood of St. Andrew are being held in private houses in different parts of the diocese. These conferences are proving to be of great value to the Brotherhood. The members come to know each other. The needs of the different sections are better understood and greater efficiency in work is secured.

Deaconess Training School

The annual reception to the faculty, students, and former students of the Church Training and Deaconess House of the diocese was given in the Deaconess

House by Miss Cole, January 8th. The Bishop was present and made an address. Dr. Robinson spoke on the work of the school.

The mid-winter banquet of the Associate Alumni of the Philadelphia Divinity School will be held in Huston Hall of the University of Pennsylvania, 33rd and Spruce streets, Tuesday evening, January 20th, at 6:00 o'clock. The speakers of the evening will be Dean Robbins of the General Theological Seminary and Dean Hart of the Berkeley Divinity School.—The thirty-eighth annual meeting of the Free and Open Church Association will be held in the Church of the Good Shepherd, Cumberland street, east of Frankford avenue, January 18th. The Rev. J. B. Halsey will be the preacher. The rector of the parish, the Rev. John B. Goodfellow, has been secretary of the association for twenty-nine years.

MISSIONARIES IN THE JAPAN EARTHQUAKE

THE reports of severe losses by earthquake, volcano, and tidal wave in southern Japan on Tuesday, January 13th, are bound to be disquieting to all friends of missions. The afflicted district embraces about half of the English diocese of Kyushyu, or South Japan, of which the Bishop is the Rt. Rev. Arthur Lea. His see city is Nagasaki, which appears from the earlier dispatches, Tuesday evening, to be safe, though there had been a heavy fall of ashes upon it. Kagoshima, where the loss seems to be greatest, is a city of 63,000, and the district of the same name has a population exceeding 1,000,000. There is a C. M. S. mission in the city, under the Rev. A. C. Hutchinson. What other Anglican missions are within range of the disaster cannot be stated, though probably not to exceed one or two, if any, and some days must probably elapse before the fate of missionaries within that area can be known. Only in Nagasaki is there a foreign community. We are unable to learn, at the time of going to press, what American missionary societies have work in that section, the extreme southern portion of Japan. The nearest work of the American Church, in the district of Kyoto, is too far distant to be in danger. The district of Tokyo is still further away.



ST. JOHN'S CHAPEL, ALL SAINTS' CHURCH
Torresdale, Philadelphia

TWO BROTHERHOOD EVENTS IN CHICAGO

Order is Doing Vigorous Work Among Seniors and Juniors

MISSIONARY ADVANCE IN THE CITY

The Living Church News Bureau
Chicago, January 12, 1914

THE Brotherhood of St. Andrew in Chicago held two unusual meetings, early in January, one for the Junior Department, and the other, in connection with the Church Club of the diocese, for the Senior Department. The Juniors and their boy friends met at St. Peter's parish house on Saturday afternoon, January 3rd, at 3 o'clock, Mr. Courtenay Barber presiding. The large guild room of St. Peter's on the second floor was filled, and much enthusiasm greeted the papers and addresses of the programme.

The opening paper of the afternoon was written by Robert Lehman of St. Simon's chapter, and was read by his younger brother, Kurlin Lehman. The theme was Prayer, and the paper would have done credit to many a mature man. William Decker, of St. Barnabas' chapter, followed with a paper on "The Brotherhood Boy's Example." George Laing, of the Church of the Atonement, and William Stone, of Holy Trinity, closed the series of papers by the boys, with two descriptions of "The Brotherhood Boy's Work." The latter hour of the afternoon was devoted to five addresses by men. Mr. John A. Ely, of Shanghai, told the boys something about the great missionary work which the church is doing in China, and especially interested them in St. John's University and its wonderful work. The Rev. E. A. Sibley, of the Philippines, aroused great interest among the boys by his accounts of the Igorots, and introduced, amid loud applause, the Igorot boy whom he has brought to Chicago with him during his furlough, and who is studying in a Chicago public school for the current year. The little fellow was delighted to be introduced to a roomful of Chicago boys. The Rev. Dr. Arthur Rogers, rector of St. Mark's, Evanston, drew several apt parallels between Brotherhood work and baseball, and told the boys a number of valuable things between the parallels. Mr. Franklin H. Spencer, the Brotherhood Field Secretary, then addressed the boys, and Mr. John Henry Smale, who is one of the professors at the Lewis Institute and is lay missionary in charge of the work at Manhattan and New Lenox, closed the programme with an earnest message on "The True Brotherhood Spirit." The Junior Department of the Brotherhood was given a strong impetus by the well-planned rally. A large number of boys attended who have not yet joined the order. In some parishes the Junior chapters will be promptly recruited by the admission of some of these new boys.

On the following Thursday evening, at Grace Church, there took place the conference for Brotherhood men and other Churchmen, arranged jointly by the Local Assembly and the diocesan Church Club. It is a long time since the Church Club and the Local Assembly have combined their forces. The opening session began at 6 o'clock P.M., with eight brief, pithy speeches on "The Brotherhood of St. Andrew," Mr. Franklin H. Spencer being in the chair. Mr. J. H. Smale spoke on, "The Rule of Prayer." Mr. B. H. Bekker, of Christ Church, Woodlawn, dealt with "The Rule of Service." Mr. A. D. O'Neil, of Grace Church chapter, Chicago, spoke on "The Corporate Communion." Then followed Mr. James M. Hart, of St. Martin's, Austin, on "The Chapter Meeting," and Mr. Arthur L. Smyly, of Trinity, Chicago, on "The Hand Book." Mr. William A. Luthin, of Grace chapter, Hinsdale, spoke on "The Emblem," and Mr. Geo. W. Macauley of St. Andrew's chapter, Chicago, described "The Official Organ." Mr. F. C. Shoemaker, of St. Simon's chapter, followed with an address on "The Junior Work." The Rev. E. J. Randall, rector of St. Barnabas' Church, then addressed the meeting on "Go to Church Sunday, February First," giving valuable data for coöperating with this city-wide movement for a Sunday of churchgoing, in Chicago. Bishop Toll closed this part of the programme, with a brief and encouraging address. Supper was served at 7 o'clock P.M., and 8 o'clock P.M., there was a conference in Grace Church on "Definite Work for Men in the Church." After a warm welcome extended by the rector, the Rev. Dr. W. O. Waters, Mr. Charles W. Folds, president of the Church Club of the diocese, took charge of the meeting as chairman. The addresses were by the Rev. Dr. John Henry Hopkins, on "The Men's Corporate Communion," and the Rev. George Craig Stewart, on "The Men's Bible Class." Mr. Irving Hancock presided at the organ. The singing was hearty and congregational.

A number of the clergy were present, including both city and suburban rectors, and the attendance was excellent, completely filling the Hibbard Memorial Chapel at the 6 P.M. session, while several additional delegates came after supper in time for the 8 o'clock session, held in the church. Bishop Toll expressed the conviction that the work of the entire Brotherhood in Chicago will be strengthened notably as a result of these conferences.

The publication by the General Board of Missions of the first monthly bulletin of receipts towards the apportionment (up to De-

The Apportionment

cember 1st) brought welcome news to Chicago, showing that by that date, for a current year commencing September 1, 1913, some twenty-eight Chicago parishes and missions had sent in contributions, and that their total had reached \$1,985.79, as against \$1,690.29 by the similar date last year. Lake Forest had sent in \$420, being more than one-third of its entire apportionment. St. Mark's, Evanston, had sent in \$375; the Church of the Redeemer, Chicago, \$275; St. Paul's, Chicago, had contributed \$265, and Grace, Chicago, about \$90. Since that date, St. James', Chicago, has paid its entire apportionment of \$1,600.

Missionary spirit is steadily growing in Chicago, even though its rate of progress be not rapid. At the January meeting of the diocesan branch of the Woman's Auxiliary, noted in our last letter, the offering, for St. Mary's School, Shanghai, reached nearly \$300. There were 123 delegates from 34 parishes and missions in attendance.

The sets of missionary lantern slides, kept at the Church Club rooms when not in use, have been of almost continuous service all through the Middle West, this year, as for the past three years. They are scheduled by Mrs. Dingman, who is in charge of the correspondence, at the Church Club rooms, and she devotes a great deal of time and attention to keeping the various boxes shipped and ready for shipment. The Mission Study classes, organized by the help of the diocesan branch of the Woman's Auxiliary, are increasing all through the diocese, in the Junior Auxiliary as well as among both men and women. Several of the clergy are planning series of classes or lectures on various portions of the great mission field, for the coming Lent, as part of their afternoon or evening topics on the Lenten days.

A well attended luncheon took place on the Feast of the Epiphany at the City Club, the participants being the members of the building fund committee of the new Church Home for Aged Persons. Mr. Isham Randolph presided, and a careful discussion of methods and of possibilities was shared by nearly all present. Bishop Anderson attended, and the meeting was an enthusiastic one in every way. The Rev. A. T. Young, who has resigned the rectorship of the Church of the Advent, and who has become one of the Cathedral staff of clergy, will give much of his time for the present to preaching wherever invited, throughout the diocese, about the Church Home for Aged Persons, the scope of the work, the pressing need of its expansion, and the imperative necessity of erecting the new building just as soon as the money can be raised. It is estimated that \$100,000 will be needed.

The work of raising the indispensable endowment of at least \$100,000 for Trinity Church, Chicago, is steadily going on. Trinity's people, wherever they may have moved to, are becoming more and more interested in this necessary enterprise, and meetings are regularly held in the parish house, under the chairmanship of the Rev. J. M. McGann, rector of the parish, to receive reports and to lay further plans. Mr. James O'Donnell Bennett, Chicago's well-known and gifted dramatic critic, whose weekly articles on "Chicago's Preachers" are once more attracting widespread notice in the Monday editions of the *Record-Herald*, gave two columns, not long since, to a delightfully written account of Trinity's large and manifold use of her parish house under the leadership of the Rev. J. M. McGann, and spoke especially of the vital importance of completing this endowment at the earliest possible date. The fund now amounts to over \$60,000.

Mr. John Z. White, the well-known lecturer on "The Single Tax," addressed the "Service-Forum" at Grace Church, in the parish house, at the close of Evensong on the Second Sunday after Christmas, January 4th. He was also invited by the Men's Conference of the Church of the Redeemer to address their January meeting, on the 13th, on "The Single Tax Movement." On the evening of the First Sunday after Epiphany the speaker at the Grace Church Service Forum was the Hon. J. Stitt Wilson, formerly Mayor of Berkeley, Cal., and a member of the National Committee of the Socialist party. His theme was "Socialism."

The Labor Conditions Committee of the City Club has a number of sub-committees, one being that on "Strikes and Lockouts." The chairman of this sub-committee on Strikes and Lockouts is a priest of this diocese. He lately read before the January meeting of the Labor Conditions Committee a long and valuable letter from the Rev. J. A. Ten Broeck, rector at Laurium (Calumet), Mich., about the calamitous strike in the copper mine district of Michigan's upper peninsula. It gave much data which has either been ignored or incorrectly expressed by the daily papers, and even by most of the leading weeklies which purport to keep their readers well posted on labor conditions generally.

Chicago's reorganized Board of Education voted on January 7th to abolish the teaching of "Sex Hygiene" in the public schools. Dean Sumner and others of the vigorous minority worked hard to prevent this action, but the vote was 13 to 8. Dean Sumner has

(Continued on page 405)

No Sex Hygiene Teaching

TWO BISHOPS CONSECRATED

CONSECRATION OF BISHOP TYLER

ON the Feast of the Epiphany, Tuesday, January 6th, in St. John's Church, Hagerstown, Md., of which he had been the rector for the past six years, the Rev. John Poyntz Tyler was consecrated to the episcopate as the missionary Bishop of North Dakota. Seven Bishops and about fifty clergymen, vested, of Maryland and the neighboring dioceses, were present. The church was crowded, 600 tickets of admission having been given out.

There was a celebration of the Holy Communion at 7 A. M. and Morning Prayer was said at 9:30. The consecration service proper began at 11 o'clock with the processional hymn 519, "Saviour, blessed Saviour." The order for the Holy Communion followed, the Rt. Rev. Daniel S. Tuttle, D.D., LL.D.,



RT. REV. JOHN POYNTZ TYLER
Missionary Bishop of North Dakota

CONSECRATION OF BISHOP DU MOULIN

ON Thursday, January 8th, in Trinity Cathedral, Cleveland, over which he had presided seven years as Dean, the Very Rev. Frank Du Moulin, LL.D., was consecrated Bishop Coadjutor of Ohio, the Bishop of the diocese presiding.

The building, with its parish house attachments of Cathedral Hall, clergy and choir rooms, and commodious cloister approaches to the Cathedral, together with interior aisles of ample proportions and great choir and chancel, lends itself to such functions with splendid effect. Admission was by ticket only, and the Cathedral was crowded to its utmost capacity.

In the procession, in which was carried behind the cross both the American and the British colors, and which moved to the singing of Litany hymn 528, there were, besides the choir of fifty



RT. REV. FRANK DU MOULIN, LL.D.
Bishop Coadjutor of Ohio

Bishop of Missouri and Presiding Bishop of the Church, being celebrant. The Rt. Rev. John G. Murray, D.D., Bishop of Maryland, read the Epistle and the Rt. Rev. Alfred M. Randolph, D.D., LL.D., Bishop of Southern Virginia, the Gospel. Following hymn 284, "O Word of God incarnate," the Rt. Rev. Beverley D. Tucker, D.D., Bishop Coadjutor of Southern Virginia, preached the sermon. At the conclusion of the sermon, the attending presbyters, the Rev. George P. Mayo of Virginia, Bishop Tyler's nephew, and the Rev. Edward T. Helfenstein of Maryland, led the Bishop-elect to the chancel, where he was presented by the Rt. Rev. George W. Peterkin, D.D., and the Rt. Rev. Lucien L. Kinsolving, D.D., to Bishop Tuttle and the co-consecrators, Bishop Randolph and Bishop Murray. The reading of the requisite testimonials followed. The certificate of election by the House of Bishops was read by the Very Rev. G. De Witt Dowling, D.D., Dean of Gethsemane Cathedral, Fargo, N. D.; the canonical testimonial, by the Rt. Rev. Lucien L. Kinsolving, D.D.; the certificate of ordination by the Rev. Percy F. Hall; and the certificate of the House of Deputies, by Mr. Joseph Packard of Baltimore. The Rev. Arthur B. Kinsolving, D.D., acted as deputy registrar. After the promise of conformity made by the Bishop-elect, the Rt. Rev. William L. Gravatt, D.D., read the Litany. Following his examination by the Presiding Bishop, the candidate was vested in the rest of

voices, divinity students, representatives of the Cathedral Chapter, institutions of learning, and the various offices, boards, and committees of the diocese, some eighty clergymen and twenty-three Bishops, including the Bishop Coadjutor-elect.

The co-consecrators of the Bishop presiding were the Bishop of Southern Ohio, the Rt. Rev. Boyd Vincent, D.D., and the Bishop of Minnesota, the Rt. Rev. Samuel Cook Edsall, D.D. The presenters were the Bishop of Michigan, the Rt. Rev. Charles David Williams, D.D., and the Coadjutor of Southern Ohio, the Rt. Rev. Theodore Irving Reese, D.D. The preacher was the Bishop of Chicago, the Rt. Rev. Charles Palmerston Anderson, D.D. The attending presbyters were the Very Rev. Walter T. Sumner, D.D., and the Rev. John Mockridge, D.D. The Rt. Rev. W. Lennox Mills, D.D., Bishop of Toronto, read the Epistle, the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, the Gospel and the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, the Litany.

Those uniting with the Bishop presiding in the laying on of hands, were the co-consecrators, the presenters, the preacher, and also the Bishop of Pittsburgh, the Bishop of Ontario, and the Rt. Rev. J. A. Newnham, Bishop of Saskatchewan. In addition to the Bishops named there were in the chancel, several of whom had part in presenting the various testimonials and credentials, the Rt. Rev. William David Walker, D.D., Bishop of Western New York; the Rt. Rev. John Hazen White, D.D.,

(Continued on page 403)

Bishop of Michigan City; the Rt. Rev. James F. Sweeney, D.D., Bishop of Toronto; the Rt. Rev. Alfred Harding, D.D., Bishop of Washington; the Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis; the Rt. Rev. William R. Clark, D.D., Bishop of Niagara; the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan; the Rt. Rev. William Montgomery Brown, D.D., retired; the Rt. Rev. James Heartt Van Buren, D.D., retired; the Rt. Rev. Robert Codman, D.D., Bishop of Maine; the Rt. Rev. Charles Edward Woodcock, D.D., Bishop of Kentucky, and the Rt. Rev. Rogers Israel, D.D., Bishop of Erie.

The consent of the Bishop of the diocese to the election of a Coadjutor, with an assignment of jurisdiction, was read by the Rev. Henry E. Cooke; the certificate of election by the Rev. George P. Atwater; and testimonials in compliance with the canons of the Church, diocesan and general, were read by Mr. William G. Mather and the Rev. H. W. Jones, D.D. The sermon is printed on another page of this issue.

The Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, was the master of ceremonies, whose supervision over the processions and movements in the chancel made of the function one of marked dignity, order, and reverence.

Immediately after the consecration, some three hundred and fifty of those who were in attendance at the service, Bishops, clergy, and laity, were the guests of the Cathedral vestry at dinner at the University Club, Mr. Samuel Mather, senior warden, representing the vestry as host and toastmaster. Among the pleasing features of the dinner, at which several addresses were made, one by President Thwing of the Western Reserve University, and another by the Hon. Newton D. Baker, mayor of the city, was the announcement by the Rev. T. C. S. Macklem, D.D., that the University of Trinity College, Toronto, of which he is the provost and vice-chancellor, had extended to the Bishop Coadjutor of Ohio the degree of Doctor of Divinity, the same to be conferred upon the occasion of the Coadjutor's first visit to Toronto. Prior to and on the day of his consecration, the Bishop Coadjutor was made the recipient by his friends of many testimonials of esteem and affection, one of which was presented by the clergy of the diocese at the dinner, a beautifully bound set of the new *Encyclopaedia Britannica*.

The Coadjutor was at the Cathedral on Sunday, January 11th, and expects to remain in Cleveland until the last of the week, when he goes to Toledo, his future residence, to enter formally upon his work.

At the inspirational service held in St. Paul's Church the evening of the 7th, at which many stood throughout for the want of seats, the Bishop of Michigan spoke on "The Church and the World Welfare," and the Bishop of Kentucky on "The Church and the Modern Age," two strong and masterful utterances. The speakers were introduced by the Bishop of Ohio.

CONSECRATION OF BISHOP TYLER

(Continued from page 402)

the Episcopal habit, while hymn 586, "Lord, speak to me that I may speak," was sung. After the *Veni Creator Spiritus* had been said, the consecration followed, all the Bishops present joining in the laying on of hands. At the offertory the choir sang Mendelssohn's beautiful anthem, "How lovely are the messengers." The offerings were given to Bishop Tyler for his work in North Dakota.

Bishop Tucker's sermon was from the text: "As My Father hath sent Me, even so send I you"—St. John 20: 21. He narrated the scene when the words were first uttered, telling of the first meeting of the risen Christ with His Apostles, and of the world-wide commission which He then gave them. "Not of course in its scope, in its power, but in its source and its purpose the mission of the Christ, whom the Father sent, and the mission of the Apostles, whom the Christ sent, is the same. . . .

"First of all, therefore, we must realize, that this ministry of reconciliation, which is to proclaim the Word of Peace and win the world for God, is, like the ministry of Christ, divine in its origin. It is provided for by the Church; the commission which this our brother will receive has back of it the sacred traditions of the whole Christian past; it is safe-guarded by law and canon. But ultimately it comes from Christ Himself. It is He who calls, and He who sends, and it His Spirit who really consecrates. This is the true succession. This service is linked with those which have gone before. Back through all the ages of faith, we go until we hear the very words of Christ, 'Even as the Father hath sent Me so send I you.' . . .

"But, again, the minister is not only sent into the world by Christ, but back of the sending is the same motive which led the

Father to send the Christ into the world. The motive is love for the world of mankind. . . .

"St. Paul speaks of God as rich in mercy, of His great love wherewith He loved us. There is no other interpretation of the Incarnation. It was love for the world that laid back of the lowliness of Bethlehem, of the humiliation of the days when the Word had life and breath beneath the Syrian skies, of the agony of Gethsemane, of the hour of darkness, and the cry of the wounded Spirit, 'Eloi, Eloi, lama Sabachthani!' of the Cross with its precious burden, of the dishonour of the tomb! It was the same love for the world of men that prompted the Christ to breathe upon His disciples the breath of His inspiration, and to say, 'As My Father hath sent Me, so send I you.' No man has the full realization of his ministry, who does not know that he is sent into the world by the Christ, because the Christ loved the world.

"But, once more, The Father sent Christ into the world that the world through Him might be saved. This is the purpose and the end of the coming and the sending of the Eternal Son of God." . . .

His final words to the Bishop-elect were especially touching. In part they were as follows:

"And now, my Brother, you come to take a larger share in this precious ministry of Christ.

"You bring, this holy morning, the gold of your trusting faith, the myrrh of your devotion, the frankincense of your adoration—yourself and all that you leave—and all that you are, and lay them as your gifts at the feet of the King.

"As I look at you, this morning, I can say, as St. Paul said to Timothy, I call to remembrance the unfeigned faith which dwelt in thy mother, and I am persuaded that in thee also, I see her face, as I have seen it, again and again, in that dear old Church at Yeocomico, near to the riverside, when for more than two hundred years prayer has been wont to be said, I see her face rapt in communion with God. I believe that her prayers gave you to the ministry, that she coveted for you the high honours of service for Christ. There was a time, when in old Virginia and here in Maryland, the first impulse of a Christian mother, as she looked on the face of her new born son, was to ask God for the honour and privilege of his sharing in the ministry of Christ. Would God it were so with the mothers of to-day, and it would be so, if they could realize that the ministry of the word is the highest of all earthly callings. To witness for Christ, to take up the work that He began, to tell the world of the Father's love, to be ambassadors for Christ, shepherds of His flock, watchmen upon His towers, soldiers of His cross—to lead men to see His blessed face, to find in Him rest and peace and everlasting life. . . .

"You go to interpret Christ to men. You can only do it, as you know Christ yourself.

"You are to be a leader in the Church of God, but if you are to lead the flock, over which God makes you overseer, bishop, into the ways of holiness, of purity, of service for God and for men, you must go in those ways yourself! . . .

"Go back, again and again, to where you may find the Christ, standing, over against you, on the eternal shore, watching you at your work. See, again and again, the wounds in His hands, in His feet, in His side. They are pledges of a love, which as St. Paul says, should constrain us. Hear Him as He says, 'Lovest Thou Me?' and heed the words with which He bids you translate your love for Him into deed: 'Feed My Sheep, feed My lambs, tend My Sheep.'"

The women of St. John's Church, Hagerstown, presented Bishop Tyler with his episcopal robes; the archdeaconry of Cumberland, his ring; and the men and boys of St. John's Church, his gold pectoral cross.

Bishop Tyler was born in Hanover county, Va., the tenth and youngest child of the late Wat Henry and Jane Blake Tyler. His father was a nephew of President John Tyler. Bishop Tyler attended the public and private schools of Westmoreland county, leaving there when 21 years old to go to college to prepare for the ministry. He graduated at the Theological Seminary of Virginia in 1888. He has spent his ministry successively at Westover parish, Charles City county, Va.; at Millwood, Clarke county, Va.; St. Paul's Church, Greenville, Ohio; Church of the Advent, Philadelphia; Archdeacon of the diocese of Virginia; and rector of St. John's Church, Hagerstown, Md.

FISHERS

Sometime to every soul a summons comes, "Set sail,

Launch out upon the deep, since here

Thy unremitting toil doth not avail,

Launch out, let down thy nets, and have no fear."

O Deep of Death! I launch upon thy breast,

And have no fear; the Master keeps the watch.

Behold! with Life my bursting net is filled!

Before His feet I fall and marvel at the catch.

ELIZABETH YOUNG.

Bishop Anderson's Sermon

At the Consecration of Bishop Du Moulin

"And every day, in the temple and at home, they ceased not to teach and to preach Jesus, the Christ" (Acts 5:42).

Right Reverend Fathers, Brethren of the Clergy and of the Laity:

WE have assembled here to-day to participate in the consecration of a Bishop in the Church of God. This newly-consecrated Bishop will share the Episcopate with all other Catholic Bishops in Christendom. He will exercise his jurisdiction in the diocese of Ohio as a constituent part of what is known as the Protestant Episcopal Church in the United States of America. But while his jurisdiction is territorially confined, his responsibilities reach out to the "holy Church throughout all the world." He is first a Bishop of the holy Catholic Church, second a Bishop of the American Church, and third a Bishop of Ohio. His authority and work are here. His office and responsibility are shared with the whole Episcopate.

The Episcopate is one of Christendom's most ancient and honorable institutions. As far back as the history of organized Christianity can be clearly read, the Episcopate stands out as the central principle of its government. The Bishop is the source of Order in the Church, the head of the Christian Community, the centre of unity and authority, the pivot around which the Church's administration revolves.

It is my desire, however, this morning, to go back of the Bishop to the Church which makes him. Engaged as we are in an act which is so inseparably associated with the history and being of the Church, I wish to raise the antecedent questions, What is the primary purpose of the Church? What are our first duties as members of it? How shall we best discharge those duties? In other words, what is the special programme of the Church in our day and generation in this part of the world?

It will help us to answer these questions here in Cleveland and in Chicago and in the United States, if we imagine that we are consecrating a Bishop for the heart of Africa, or Afghanistan, or some place that has not inherited a Christian civilization. This will bring us back to first principles. For what purpose would the Church be planted in such a land? What was St. Paul's message and mission to Rome and Corinth and Philippi? Is the primary purpose of the Church to build hospitals and homes and charitable institutions? These will all come as the fruits, provided the roots are there, but let us not look for fruits without roots. Is the primary function of the Church to establish churches and schools and colleges and social settlements? These are means to an end rather than an end in themselves.

The primary function of the Church is to impart the knowledge of the one true God and to develop the spiritual life of God's children. Keep these in the foreground and all will go well. Put these in the background and the fruits of religion will shrivel before they come to the ripening. I am told that Japan is spending millions on hospitals. Her civilization is thousands of years older than ours, but she learned the idea from Christian lands. I am told that the morals of the Buddhist priests are better than they used to be as a result of the contact of Buddhism with Christian ideas. The fruits of Christianity are often found outside the sphere of the Church, but the roots are in the Church of God. When St. Paul went up and down planting the Church, his text was "Whom ye ignorantly worship, Him declare I unto you." "God was in Christ reconciling the world to Himself." As men heard that message the map of the world began to be changed; old customs were abolished, churches were built, institutions of Christian learning were established, guilds and brotherhoods and sisterhoods came into being, old dead maxims were revived into living deeds; the cornerstones of our highest civilizations began to be laid; slavery began to be abolished, war started out on its long journey towards extinction; woman discovered her proper place in the world; wife and child and mother had a new sanctity; deeper conceptions of sin and loftier ideas of salvation penetrated men's minds; a new vision of man's origin, duty, and destiny came to the world, and men were lifted from the dung-hill of their sins amongst the princes of God's people.

The history of human progress is the story of what men have done who found their idea of God and man in Jesus Christ. Man's idea of man rests on his idea of God. If he thinks God is a warrior, he will probably be a Mohammedan. If he thinks God is an inactive, contemplative being, he may be a Buddhist. If he thinks God was in Christ, then he will be something different and better. What is God like? That is the universal question. "Bow the heavens, O Lord, and come down. Touch the mountains and make them smoke." Say something, do something! Come out from your hiding place that we may see what Thou art like and what we ought to be like! That is the universal prayer; and Christ is the answer to it.

What is God like? God was a Babe in the manger at Bethlehem; and since the Eternal God became a Babe, child and wife and mother acquire new sanctity. What is God like? He was a Boy

in the carpenter shop, and since God was a boy, all boys have a wonderful potentiality for Godlikeness. What is God like? He is the man that sanctified the marriage at Cana, and marriage henceforth has a new significance. What is God like? He is the man that drove the money changers from the Temple, and in whom we learn the meaning of spiritual things. What is God like? He is the man that stretched out His arms on the cross, and in whom we learn the lesson of sacrifice.

You say that this is either humanizing God or deifying man. It is neither. It is simple Christianity. God is not far off. He is close by. Christ is not dead. The Church is His living Body, a divine organism in which the actors are divine persons. The august sacrifices of the Church represent divine performances. Since God could become a Babe, He still takes little children in His arms in Baptism. He who dwelt in a manger comes to our altar thrones. He who said "Thy sins be forgiven thee," keeps on saying it through the Ministry of His Church.

This, then, is our Gospel. God was made flesh and dwells among us. This then is our message. We preach and teach Jesus Christ.

I have a suspicion that much of our modern preaching is something less than this. We are preaching Ethiculture rather than religion. Ethiculture is good, and so is horticulture, but I should as soon expect to be saved by one as by the other. I have a suspicion that some of us are substituting a pink-tea kind of social service for the eternal justice of God and the righteousness which is in Christ Jesus our Lord. I have a suspicion that the mental attitude of our people is largely negative. They don't disbelieve in Christ. That attitude will not win the day. "Give me Scotland or I die," cried John Knox. And he got Scotland. He believed in Christ. "America for Christ or I die," must be the passion of the twentieth century American Church. We need a new propaganda, a new propaganda of the old but ever new Gospel.

The last General Convention adopted a resolution in favor of a nation-wide mission to reassert the claims of Christ on modern society. We need something of this sort, a propaganda for Christ in which the laity shall take a chief part. I have a suspicion that the laity would regard such a propaganda as the work of the clergy. Ask any layman what a layman is, and he will reply that a layman is not a clergyman. That only says what he is not. The very word layman is a word of positive spiritual significance. It is a word used in the Bible over and over again to connote God's people in contrast with those who would thwart the purpose of God. "If ye will keep my commandments, then I shall be your God and ye shall be my laity." An old writer represents the Church as a ship. The Bishop is the captain. The other clergy have their assigned posts. The laity have the oars. The ship cannot be steered unless she is under motion and the motion depends on the men at the oars. Am I right in thinking that a conspicuous weakness of the Episcopal Church is the lack of the propagandist spirit amongst her laity? Our Roman brethren have a more militant loyalty. Their Knights of Columbus have a stalwart aggressiveness that is foreign to us. Our Protestant brethren seem to have more unction and religious fervor than is found in the cold and stiff membership of the Episcopal Church. Perhaps we have emphasized the Ministerial Priesthood so much that our laity have forgotten that they too are a Christian Priesthood. Perhaps we have dwelt so much on Apostolic Succession as to forfeit Apostolic success. Perhaps we have inherited an aristocratic prelacy instead of a democratic apostolicity. At any rate I am sure that we need a fresh grip on religion and a fresh zeal in propagating it.

I am not thinking of proselytism or of ecclesiasticism or even of Episcopalianism, but of what the Episcopal Church can do to propagate the religion and righteousness of God. The Episcopal Church has tens of thousands of detached adherents who are not on her parish registers. She has thousands on her registers who are not in her pews. She has vast reservoirs of unused moral bulk and spiritual energy. The laity must reach these. The faithful laity must evangelize the unfaithful. The laity must propagate religion, spread the Gospel, and render the service of Christian men.

But religion is not only to be propagated. It is to be taught. They ceased not to preach and teach Jesus Christ. There is too much ethical preaching and too little Christian teaching. The Church is a teaching Church. The preacher should be a teacher. What is education? Education is the drawing out and training of all a man's faculties and powers so that he can live his best life as an individual, as a member of society, and as a child of God. If we were mere bodies, we could be educated in a gymnasium and come out John L. Sullivans and female Amazons. If we were merely minds, we could be educated by intellectual gymnastics in the school room. Some of the most brilliant rogues in the country are college graduates. Mere intellectualism is clearly not a complete education. If we were merely souls, we might be educated in the sanctuary and made fit to join some angelic choir by and by. But we are not bodies nor minds. We are beings, personalities, inhabiting bodies,

possessing minds, intelligence, understanding, emotion, will, affection, moral sense, spiritual capacity, and so on. The training of all these faculties is encompassed in the realm of education. But we are living under conditions where religion and education are separated. We have divorced soul and body. We have rent asunder what God joined together. We have said to the schools, Train the mind, and to the Church, Train the soul; as if education were not one act. The plan is not working.

There is an association to-day known as the Religious Education Association. It is composed largely of the most thoughtful educators in the land. This association, without casting any reflections on the public schools and state colleges, whose pedagogical excellence and skill no one questions, is nevertheless determined to find some way of recognizing the educational value of religion in any true education. Our education is losing its moral value, our religion is losing its educational value, because they are divorced one from the other.

It is a big question and I only touch one phase of it here, viz., religious education in the home. They ceased not in the Temple and in the home to teach Jesus Christ. One cannot help being alarmed at the complete secularization of our American homes. Here is something within our reach. We can teach our children to reverence God, to honor His Church, to respect its ministers. We can teach them to say their prayers and go to church. We can teach them their duty towards God and their neighbor. We can teach them by example. We cannot teach them otherwise. Only religious persons can teach religion. We can teach our children about marriage. The physicians tell us that most of our young men are morally and physically unfit for marriage. Yet we allow our boys to grow up in ignorance and our girls to plunge headlong into deadly perils. There is a vast difference between Marriage and Holy Matrimony. We can teach through our Sunday schools. The Church's Board of Religious Education is doing good along these lines. Coöperate with it. Most of our Sunday school teachers have no other qualification than good natured amiability. Let men and women equip themselves as teachers of religion in the Sunday schools if they would render a real service to God and country.

This, then, is our special programme—a new zeal in the propagation of Christianity and in the Christian education of the coming generation. The Episcopal Church alone cannot carry out this programme. Nor can any other. Nor can the aggregate of all the Churches working separately and at cross purposes. Only a united Church can accomplish the tasks that confront us to-day.

It was a united Church that converted a continent to Christ. Non-Christian lands to-day resent and resist the attack of a divided Christendom. It was a united Church that established great institutions of Christian education. It was a divided Church that secularized education. It was a united Church that incorporated Christian ideals in national legislation. A divided Church cannot mould the national conscience. A sectarian Christianity cannot think continentally, nor propagate the Gospel efficiently, nor render an adequate social service in our time.

It is well to think of these things as we consecrate a Bishop, for the Episcopate lies close to our greatest twentieth century problem—the reunion and the rehabilitation of a disintegrated Christianity. The Presbyterian Dr. Lindsay, in a very able book, laboring strenuously to account for the rise of Episcopacy, suggests that it may have been necessitated in the interest of unity. As a matter of fact it does make for unity. Approximately three-fourths of Christendom are under Episcopal administration to-day. The Roman, Oriental, and Anglican Communions are one in this respect, while outside of these three, the non-Episcopal Churches are nearer three hundred than three. Without thrusting Episcopacy too prominently forward in the Unity enterprise, it is clear on the very face of things that it has something to say on the subject. As one looks around on the Christian world to-day certain things stand out as having won the right to be regarded as permanent. One of these is Episcopacy. Can anyone really imagine that unity is brought about by the elimination of an order that was universal in Christendom for fifteen hundred years, that prevails throughout most of Christendom to-day, and that has been a great, unifying element in the Church? My imagination is incapable of such aerial flights. But someone will say that the same argument holds good for the Papacy. They are not exactly parallel, but let it be granted for the present. Can anyone imagine a Unity in which Papacy in every and any form has been abolished? Whatever one might say about the origin and modern doctrine of the Papacy, he must admit that it has served a great purpose in the past and that it stands to-day for a power, a unity, and a solidity which make its enemies tremble and admire. Is it quite reasonable for our non-episcopal brethren to demand a unity which shall be brought about by the overthrow of the two greatest unifying factors in the history of the Church, Episcopacy and the Papacy? I do not mean monarchic episcopacy nor autocratic papacy. The adjectives are not permanent, but the nouns are likely to survive.

Thirdly, there are certain positive principles in Protestantism that must be regarded as permanent. Protestantism, though arriving late, was the reassertion of certain principles which are vital to Christianity. It cannot be wiped off the map. The clock cannot

be turned back. Can anyone imagine a unity in which the vital principles of Protestantism found no place? I cannot.

Fourth. Amid the confusion of to-day there is a prominent thing which we call the Catholic Faith. It has survived the attacks of heresies, philosophies, persecutions, and ridicule. Governments have changed, dynasties have risen and fallen, sects have come and gone, but the Catholic Faith survives.

Fifth. Underneath all our divisions to-day there is the permanent reality which we call the Christian life. It centres in the soul's relation to Christ. It is shared by Catholic and Protestant. It is known everywhere by its fruits.

These seem to me to be the permanent features of the Church's outward organization and inward life. Unity would combine all and forfeit none. Unity is constructive, not destructive; comprehensive, not compromising. I have asked if you could imagine unity without any of these permanent features. Try to imagine the invincible, irresistible power of the Church in which these features were united. When Catholicism and Protestantism are one; when Rome and St. Petersburg and Geneva and Canterbury combine, then the Church can shout triumphantly

"Christ for the world we sing.
The world to Christ we bring."

Each has what the other lacks. Each lacks what the other has. In union there is strength.

And unity must be worked out in a democracy. For the democracy is permanent. Caesarism in Church and State is doomed. The Church of the future cannot be an autocracy, nor a plutocracy, nor an aristocracy, but the home of the Christian democracy—the Church of the people, for the people, by the people, under Jesus Christ, their living God and Saviour.

As we consecrate this Bishop to-day, shall we not all pray for renewed consecration to the work of the Church; for fresh zeal in propagating the Christian religion, skill in teaching the Catholic Faith, grace to live the Christian life, courage to be apostles of unity, and power to make the Church of God the executive agency for bringing the Kingdom of God to the people of God?

TWO BROTHERHOOD EVENTS IN CHICAGO

(Continued from page 401)

resigned from the chairmanship of the Committee on School Management, though he has accepted membership on this committee, as well as on that of Finance.

Dr. Francis Hemington, the organist and music director at the Church of the Epiphany, lately gave his 192nd week-night organ recital on Epiphany's fine instrument. We believe that such a series of week-night organ recitals is unprecedented, even in this great and growing centre of musical life and achievement. Mr. Francis A. Mackay, organist and choirmaster at the Church of the Redeemer, spent the first week of January in New York City, meeting many organists and choirmasters, and participating in several rehearsals and church services.

TERTIUS.

TO MY DEPARTED INFANT

O priceless pearl! Thou shalt not hidden be
Forever in death's shell!
A Royal Fisher findeth thee; thou art set free!
Ah, He doth know full well
Thy worth, thou gem!
Upon His diadem
I see thee gleam.

But me! O polish me, Thou Master Jeweller!
I yield me to the stream
Of life, which wears away
My edges; I await the day
When He shall think me fit
To glow upon His crown,
And add my little lustre unto it,
Along with thee, my pearl, my own!

ELIZABETH YOUNG.

"HE WHO frets has lost his God—is indeed as if God were not," says Mark Guy Pearse. "Surely it is worse than having no God, to kneel down and say, 'Our Father who art in heaven,' and then to go forth fretting and fearing, as if he never knew or cared." It is worse than being an orphan, to have a Father and yet forget His love. How perplexed the angels must be at the sight of the fretting child of a heavenly Father! "Has he not a Father?" asks one in amazement. "Does not his Father love him?" says another. "Does not his Father know all about him?" says a third. "Is not his Father great and rich?" asks a fourth. "Has not his Father given us charge concerning him?" say they all. "How, then, can he fret?" If there be one grain of truth in our belief that there is a living God who holds us unutterably dear, who is seeking in all things and through all things ever to lead us to the highest, the fullest and the best, what room is there for us to fret or fear?—*Michigan Christian Advocate*,

KANSAS CITY CONVENTION OF THE STUDENT VOLUNTEERS

DECEMBER 31ST TO JANUARY 4TH

THE Students' Volunteer Convention held in Kansas City was the seventh. One is held every four years. These gatherings are unique in that they are composed of students and professors from about 800 institutions of learning in the United States and Canada, met together for an object that is not supposed to be emphasized in the college life of the average school. Under the circumstances one would not expect a very general or interested response to the invitation to attend, especially as attendance means cutting into the holiday season, and there are no financial returns nor any opportunity to have a voice in the directing of the convention. No motion is ever made in one of these conventions. No vote is ever taken. It is surprising, therefore, to be told that the list of registered delegates amounted to over five thousand.

One naturally associates with enthusiastic gatherings of young people a certain amount of noise. Here was a convention that repressed applause of the most orderly type. The only outlet for the pent-up interest of the members was in the singing of hymns. The singing was well worth hearing. It was supported by a grand piano and a cornet. Most of the hymns were from the list of those used by the Church. The list included "All hail the power of Jesus' Name," "Jesus shall reign," "O Zion haste," "The Son of God goes forth to war," "The Church's one foundation," "Crown Him with many crowns," "Awake my soul, stretch every nerve," "Lord, speak to me," "Fling out the banner," "Jesus, Lover of my soul," "In the Cross of Christ I glory," "Come, Thou Almighty King," "Ancient of Days," "O God, our help in ages past." I mention these because it was a matter of general comment that the endeavor of the leaders had evidently been to select such hymns as would avoid the purely emotional and bring before us all the very best that could be found in the way of praise.

The spirit of the gathering was admirable. There was a feeling of strong interest in the object of the gathering, which Dr. Mott is reported as having said was to derive inspiration from the comparison of experience rather than to take any action. "We have come here to face the wholeness of the task that confronts the forces of Christ as they look into the Christian world." "We also are here to emphasize, to demonstrate, the reality, the vitality, and the conquering power of our religion. Our cause is not a losing one, but one of victory." "More important than this, it is intended to sound out the call to the present generation of students of North America to face the absolutely unprecedented world situation." These extracts from the opening address of Dr. Mott give an insight into the purposes of the leaders of this movement.

The hall was arranged to seat about 7,500 and was decorated with the flags of all nations, the most prominent ones being the stars and stripes and the union jack. A prominent feature of the addresses was the appeal for work among the Mohammedans, in which appeal Dr. Samuel M. Zwemer of Cairo, Egypt, a missionary of the Dutch Reformed Church, had a most notable part and made a deep impression. Bishop Kinsolving of Brazil made an appeal for the nation where his field is centered, and moved the convention to the needs of his people. He urged that the open Bible and freedom of worship be given to them and paid a tribute to his own Church which, he said, had "hung the zodiac of the world with jewels dug from the creed." Due emphasis was placed upon the need of preparation by a series of addresses on Friday morning by President McKenzie of the Hartford Theological Seminary on Personal and Intellectual Equipment, and by Professor Henderson of the University of Chicago on Participation in Social Study and Social Service as an Essential Part in Modern Missionary Work. These made their point on the training of the worker, intellectually and practically.

The programme was so arranged that every afternoon was free for sectional conferences. On Friday afternoon the members of the Church in the United States and Canada met in Grace Church under the leadership of Mr. John W. Wood and Mr. D. M. Rose. Most of the time of the meeting was spent in a joint conference, in which Bishop Partridge joined the leaders and contributed his share to the success of the session. It was found that there was quite a creditable representation from our schools and seminaries, among those represented being the University of the South, Alexandria, Philadelphia, the General, Cambridge, our schools in Toronto and in Winnipeg.

Bishop Kinsolving and Dr. Brown were present from Brazil, Dr. Archer from India, the Rev. P. C. Daito from Tokyo, and Dr. Jeffreys from China. A number of our clergy were present including several from Canada.

The feature of the convention that aroused the most interest on the part of the general public was the address by Mr. William Jennings Bryan, Secretary of State, on Saturday night. It was preceded by addresses by Dean Mathews of Chicago, and Dr. J. A. McDonald of Toronto. Mr. Bryan's viewpoint might very well be classed as that of the ordinary layman who is really trying to enunciate in a sympathetic and believing way, the reasons that can be advanced for missions and for Christianity itself. He made a great impression upon the audience, and his address was declared by competent judges to be the most generally satisfactory of the entire convention.

Sunday was spent in special devotions and in impressing upon the students the spirit that should be theirs in considering work in the foreign field. No pledges were accepted from those who might offer themselves, but it is confidently hoped that 1,000 missionaries will have offered themselves in the next four years as the result of this convention.

One evening Dr. Mott made a statement of his experiences on his missionary trip around the world, and followed it up by passing pledge cards through the audience for the support of the work for the next four years. In about ten minutes cards were made out and returned with pledges that aggregated over \$113,000. This illustrates in a very marked way the earnestness of purpose animating those that were present.

On Saturday afternoon the local branch of the Woman's Auxiliary met in St. George's Church and listened to addresses by Deaconess Goodwin and Mr. Wood, supplemented by a talk from Bishop Partridge. On Friday evening Bishop and Mrs. Partridge received in honor of Bishop Kinsolving and other visitors from out of town.

To those of our Church the most woeful lack in the programme of the convention was that of an adequate system of form of prayer. The spirit was there, but it lacked an instrument for expression.

DR. S. WEIR MITCHELL

By JANE A. STEWART

ALMOST daily, taking walks on the city streets, near his home at 1524 Walnut street, Philadelphia, there might have been seen a tall, erect, elderly gentleman, with thin bearded, furrowed face, bright eyes, and pleasant smile. People paused to greet him on his walk. And children looked up at him and smiled. He was evidently a personage in the community.

This honored individual was Dr. Silas Weir Mitchell, the eminent Churchman, poet, author, and physician, known throughout the English-speaking world for his achievements in the world of literature and medical science. Though, past the eightieth milestone (he would have been 85 had he lived until February 15, 1914), Dr. Mitchell was hale, hearty, and active up to the time of his death, January 4, 1914, still devoting some of his time to literary work and to treating patients. He finished a poem, to be added to his many volumes of poetry, on the day the influenza seized him which, in a few days, caused his death. He had personally arranged, only a short time before his passing, for the commemoration of the birthday of Benjamin Franklin at the Franklin Inn Club, of which he was one of the founders and the first president.

At the time when literary people once were uniting their reminiscences for the "Memoir Market," Dr. Mitchell pushed on with enthusiasm of youth. Age may be thought to dim the eye for seeing the joys and appreciating the feeling of youth, but it never dimmed Dr. Mitchell's. He described the likes and the loves, the hopes and aspirations of young men and young women with as much enthusiasm and a great deal more art than the "dabsters" of a later literary generation, who write the people's fiction. The psychological and pathological analysis of character and life which appears in almost all his work, was still in evidence, up to the last.

Dr. Mitchell's history is an interesting one. Born in Philadelphia in 1829, he was descended from intellectual parentage. He was in the third generation of physicians in the Mitchell family. His grandfather was Dr. Alexander Mitchell, who came to the United States from Scotland in 1786 and married a relative of the distinguished Dr. John Kearsley, who founded Christ Church Hospital in Philadelphia. His father, Dr. John

Kearsley Mitchell, was an eminent physician who till his death in 1858 was professor of Medical Practice in Jefferson Medical College, and who in addition to medical writings had published several volumes of stories and poems.

There is an interesting parallelism between the careers of Dr. S. Weir Mitchell and the late Dr. Oliver Wendell Holmes. Both studied medicine and acquired fame in their profession and as much or more in literature. Dr. Holmes wrote some novels, but more poetry, while Dr. Mitchell has written some poetry but more novels.

Of Dr. Mitchell's early literary aspirations it is related that he once went to Dr. Oliver Wendell Holmes, in Boston, taking with him a number of poems which he wished to publish. As a friend of his father and really desirous of success for the young author, Dr. Holmes advised him to put aside all thought of writing either fictional prose, or poetry, until he had made his reputation in medicine. So he began to practise his profession, but with less enthusiasm because of his hankering for a literary career.

The Civil War gave him his great opportunity. Patriotic to the core, he enlisted as an army surgeon, and some years later, based on his study of gunshot wounds and of injuries of the nerves, he made notable contributions to the world's stock of knowledge on nervous disorders. This gave him a conspicuous place in the knowledge and treatment of neurotics, and a world-wide reputation. He inaugurated the rest cure that spread over the world with the establishment of sanitariums in many cities similar to that which he opened in Philadelphia forty years ago. And he published many volumes of medical books. One of these, *Fat and Blood*, has been translated into French, German, Spanish, Italian, and Russian.

Dr. Mitchell started on the production of stories when he was about 35, during the Civil War. His first book was *The Children's Hour*, the money from which he donated to the Sanitary Commission Fair in Philadelphia. His second, in 1868, was also a juvenile book, *The Wonderful Stories of Fuz-Buz, the Fly, and Mother Grabem, the Spider*. Twelve years passed before he again began story writing, and with the publication in 1892 of *Hugh Wynne*, one of his historical books, his place in literature was assured. Of this book it is said that it will likely be the longest-lived of his productions. His description of the yellow fever epidemic in *The Red City* is unexcelled. His studies of abnormal types were remarkable. His experiences in medical practice and study gave color to his novels.

Dr. Mitchell was remarkable in his versatility. Few men do so many things so well. In this he has been likened to Benjamin Franklin. His fertile mind dealt with great things in a large way and still was apt at the invention of small devices. Among these are the Mitchell calendar for engagements, and a card used by the Department of Public Works to gather popular ideas and suggestions for public improvements.

Breadth of sympathy, power of concentration, a genial personality, an amiable disposition, marked Dr. Mitchell. He was a charming story-teller; and greatly in demand as an after-dinner speaker, and a lecturer before educational and scientific bodies. He was an organizer and at the head and front of many organized movements in education, medicine, and literature. He fathered the College of Physicians, and the St. Andrew's Society in Philadelphia; and he belonged to many of the most distinguished learned societies in the world. Honors were given him by German, British, and American universities.

Dr. Mitchell was fearless and outspoken in his views. He did not hesitate to denounce what he called "the degeneracy of college athletic contests." "In modern athletics," he declared, "every gentlemanly instinct is forgotten in the pursuit of victory and the whole scheme of sport for the game's sake has been dissipated." "In our days," he said, "an hero was 'an honor man.' Some of us were enthusiasts about Socrates. We loved Thackeray and Tennyson. But who is the man most honored in college these days? Is it not the football captain or the man on the eleven who has shown great prowess on the field and filled his enemies with bruises and dismay?"

Filled with the sincere lofty desire to aid humanity, Dr. Mitchell found countless opportunities in his practice. He believed that all medical treatment required some of the element of the mental and the religious influence.

"Nothing is more efficacious," he at one time said, "than the presence, at times, of a clergyman, fostering, as that does, a simple religious faith."

Nothing gave the upright, forceful, thoughtful, author,

poet, physician, more joy than to sit with a friend in conversation on the deeper, larger concerns of life; and to pour out from the overflowing fountain of his own stable faith, confirmation of the high belief that man is not "as the beast that perishes."

And something of that beautiful, trustful faith is reflected in one of his fine poems, "Evening."

"I know the night is now at hand,
The mists lie low on hill and bay,
The autumn sheaves are dewless, dry,
But I have had my day;
Yes I have had the day, dear Lord, the day:
When at Thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light."

It was fitting that when his body was being carried to its last resting-place, the chimes of his church home, St. Stephen's Church, rang out cheerily the sweet melody of his favorite hymn, "Lead, kindly Light."

THAT BRIGHT CLOUD

THE "bright clouds" of Scripture are supposed to be the clouds illumined by lightning flashes. The cloud of witnesses referred to by St. Paul is not so described, and yet what can be brighter than its glory? A glory undimmed it is by the passing of centuries, and yet there seems to be a kind of appropriateness in the date set for the celebration of All Saints. The first of the year's "melancholy days" is rightly set apart as sacred to the memory of those of whom the world was not worthy, those who lived at a time when it might be said that to be a saint was to be a martyr. The noble army claimed by all Christendom, the army that fought under the Church's gonfalon when that Church was holding its own against fearful odds, should naturally have its memorial day during nature's period of mourning. The cause for which it fought has been won, but the fighters, scorned by Jew, scoffed at by Pagan, burned at the stake, torn by wild beasts, while a merry crowd looked on and applauded, could see this triumph only through the vista of the ages, and with the telescopic vision of faith. To the eyes of the onlooking Gallios of the dark ages theirs was already a lost cause, and their perseverance only one of those periodical madnesses to which poor humanity has been prone ever since the peopling of our planet. And yet in those days of rampant Paganism was proved the saying of eighteen centuries later: "Men will flock into a persecuted Church like moths into a candle." Nothing of man's devising could prevent the spread of the new faith. When we read of the fearful events of the first centuries of the Christian era we are sometimes inclined to doubt if the saints of olden time were made of the same weak clay as ourselves. Were they, like ourselves, descended from that disobedient pair in Eden, who fell at the first temptation, who gave credence to the first lie ever uttered on earth? Fortunate we are that, being weaklings by comparison, we live in a more enlightened age. The newspapers of today tell no tales such as those that passed from mouth to mouth in bygone times as the news of the day.

And yet it is well for us to bear in mind the presence of those unseen witnesses, as only too much of what we see and hear would seem to justify the assertion of the modern thinker that "the religion of Jesus Christ is still far from being accepted by what is called the civilized world as a scheme of life." The Christian of to-day has his enemies, persecutors, and slanderers, though the law of the land is now on his side. The martyr's crown is an adornment of the past, but no follower of the Nazarene may be

"Carried to the skies
On flowery beds of ease."

C. M.

A PAUL REVERE BELL

A BELL cast shortly after the War of 1812 by Paul Revere, the noted Revolutionary night-rider, and which had been in the tower of the First Congregational church at Dover, N. H., is at the plant of the Meneely Bell Company in Troy to be disposed of as old metal. The bell weighs 1,000 pounds and is cracked. The company recently placed a new bell in the tower and had to take the old bell as part payment. Paul Revere was a noted bell caster and many of his bells are to-day scattered through New England. During the last ten years the Meneely Company has gathered about six or seven of them.—Troy (N. Y.) Times.

The United Offering

By MRS. MALLORY TAYLOR

Custodian United Offering, Diocese of Atlanta

THE most interesting branch of women's work in the Church is the United Offering. That this is a fact is proved beyond a peradventure by the grand total at each Triennial. It is also probably the least understood. What is really \$250,000 or even \$300,000 compared to the number of women in our Church, where each one is supposed to have and to use a United Offering mite box? What is the reason for this shortage of money and enthusiasm? Can it, by any chance, be owing to the inertia, physical or moral, of any of the leaders—the custodians?

Is your motto, "Good enough"? Is anything good enough for God's work except perfection, or the nearest we can attain to it? Perhaps you make the excuse, "It's such hard work, no one understands or cares for it."

Do we understand about it ourselves? And if not, why not? Have we taken the same pains to try and learn everything in relation to it that we have to learn Auction, or Embroidery, Parliamentary Law or the latest dance, or have we really placed God's work lower than these earthly things? We can certainly not enthuse or interest others in a subject of which we only know the rudiments. The first step then, to fit us for our task, is to inform ourselves in regard to it, and as the work is for the Good Lord's missions we must ask, nay, beg and entreat His help, remembering His promises. We could not think of retiring for the night without calling on Him for protection through the hours of darkness, why then not implore His help and strength for all the things begun, continued, and ended in Him through the hours of light?

There are four ideas embodied in the United Offering, all of them very Churchly and very Biblical—self-denial, humility, regularity, and love.

In the first place, the United Offering takes care of the women missionaries through life and death. They practise self-denial in leaving home and friends, we practise it when we place our offering in the mite box. Or do we only put in what we do not want, and expect that to satisfy the Giver of All Good Things? Do we ever spend less for a hat or a dress, and place the difference in the little blue box or does it happen—the other way? Yea, verily; when we practise the economy towards ourselves that we do towards God, and the unquestioned spending for Him that we do for ourselves, "The earth will be full of the knowledge of the Lord as the waters cover the sea."

Do not let us seek to "hoodoo" other Churchwomen into giving by suggesting the birth fund, or this, or that. It should be beneath the dignity of a Christian woman to have to be appealed to like a small child. Let them give, to give, and not for any inferior reason. For this reason also the giving should be private, and no one should know the amount except the donor. In a recent year book of a large parish the United Offering report consisted of a list of about twenty, with the amount given placed opposite the names, the sums ranging from five dollars up. Surely nothing could be more foreign to the United Offering Idea, which intends that every Churchwoman should have a box, and make her own private unknown offering, as God hath prospered her. You see, we give to give, and not to have our names read by others. The "street corners" are not for the contributors to this fund. Probably none on the list thought of it in this fashion, but it places the temptation before them, and is also a perversion of the Idea, in that no person of small means was represented.

The regularity in collecting the fund is also Biblical. Witness the training of the old Jews through the tithe system. The parishes now are learning it again through the duplex envelope. The United Offering should be given through the mite box. It is the only satisfactory, sure, and interesting method.

Let the women give by the day or week, any time that suits them, but never yearly or semi-yearly, without a protest, and an explanation of the pleasure they are losing. It would be impossible to keep up anyone's interest or enthusiasm in the theatre, card parties, or receptions if we only attended once a year or every six months; how much more any form of giving! One lady told me, "I give two dollars at the end of every year,"

and drew herself up as one who would say, "Can you do any better than that?" But she forgot to divide the sum by the number of weeks in the year, and so she did not discover she was giving at the rate weekly of less than the cost of one coca-cola or one picture show. As the Rev. John Bunting once said, "It is not what we have nor what we do, but what we do with what we have." There is no doubt we truthfully sing, "Thine own have we given Thee," but alas, how much of the "price" we keep back. How thankful we should be, that like as a father pitieth his children, his poor little ignorant, complacent, selfish children, so our Lord pities us.

It is the duty as well as the privilege of each custodian to place a United Offering mite box in the hands of every woman in her parish. This work will be much simplified if you have a list containing their names and addresses, which can be easily made out from the parish register or year book. If there are too many for you to see, call in some other Churchwomen to your aid and give each one a list, with as many mite boxes as they have names, and this is where the "personal touch" enters, which has been found in recent years to be such a potent factor in success of every kind. Have your assistants call and explain the United Offering, and the use of the boxes. Don't let them beg the women to take one, just hand one to them. Many will decline if given the chance, but few will refuse when the box is thrust upon them, particularly if they understand that it calls for no stated sum, that nothing is expected except what they wish to put in it, and that it represents work by women, for, and with women. In other words, it represents the self-denial of women for self-denying women. Keep the list and twice a year call a United Offering meeting, when the subject will be discussed, and explained, and the money brought in. Let each person place her offering in a convenient receptacle provided for that purpose, so no one will know what is given. Be sure and check off the boxes whose contents have been returned, so you may know which ones to call for afterwards. Check off the boxes but *never* the contents. I have in mind a woman who, by house-to-house visiting, distributed ninety-eight boxes where there had only been twelve before, and by so doing raised the Offering in six months from fifteen to one hundred dollars, and it has reached between ninety-one and a hundred dollars each semi-yearly collection since that time. She was lame, and had no conveyance, but she loved the United Offering.

There are two classes of women to whom the United Offering should appeal more, perhaps, than to any others, the Bread-winners and the Shut-ins. Does your list include them? They cannot belong to any other Church society. They cannot pay dues or attend meetings, but they can keep the little "blue box," and feel in touch with their more fortunate sisters. Very few cannot afford to place in it one cent a week. Can anyone prove that their penny will not do more good in God's Treasury than the dollars which we give from our abundance? Can you estimate the influence you will exert on that shop girl, when you stop for a moment to give her a helpful, encouraging word, and inquire about "what luck" she is having with her Offering? Surely that is one of the greatest blessings of mission-giving, that it brings the rich and poor together so we realize that God is the Maker of us all.

And Love! The Love that "seeketh not her own" is the cap-stone of the United Offering, as it is of the Church. Let us never be discouraged. Why should we be, while we are doing God's work and know we have God's help? If our endeavors were crowned too quickly with success, it would be very hard for most of us to "walk humbly" with our God, but as we "press on" let us remember a saying of Bishop Brent, "Only those who travel hopefully will arrive."

"We are not here to play, to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle, face it; 'Tis God's gift—
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out and bravely, in God's name!"

A FAITHFUL friend is the true image of the Deity.—Napoleon.

SOCIAL SERVICE

+ Clinton Rogers Woodruff, Editor +

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

WHAT PARISHES MIGHT DO IN SOCIAL WORK

ACCORDING to the secretary of the Joint Commission on Social Service, the education of the parishes may be accomplished through (a) occasional sermons on the general principles which should govern the relation of the Church to the social order; (b) open conferences or forums which may be held after the Sunday evening service, or even on a week-night, for the discussion of social problems; (c) special study classes composed of members of the parish (and of their friends) for the consideration of specific aspects and methods of social service; (d) reading clubs which would study perhaps half a dozen worth-while books during the course of a year; (e) visits to local social agencies.

The organization of the parishes might well be along the following lines: (a) volunteer service by individual parish members in coöperation with local social agencies, such as a charity organization society, a housing committee, a parks and playgrounds association, a tuberculosis committee, or any other agency which is dealing in any way with public health or welfare; (b) coöperation of a group of members of a given parish with such agencies for specific purposes; (c) the activity of the parish as a unit, where possible, in the face of clear-cut issues of social right and wrong, such as the immoral use of tenement houses, etc.

CHILD LABOR

One hundred and fifty thousand children and more will be concerned in the outcome of the ten legislative campaigns to be conducted this year by the National Child Labor Committee. Owen R. Lovejoy, its general secretary, says that all but two of the twelve states whose legislatures will meet in 1914 are far below the standard in their child labor laws. Not one of the ten has the eight-hour day for all workers under sixteen years of age, and three of them—Georgia, Maryland, and Virginia—allow children under sixteen to work at night. Another three—Georgia, South Carolina, and Mississippi—are among the nine states that disgrace the country with age limits lower than fourteen years for factory work.

In Georgia children of ten may legally work in the mills, and even this age limit is not enforced. Virginia weakens her fourteen-year age limit by exemptions and Vermont has a fourteen-year limit only for places where more than ten persons are employed. New Jersey enforces a fourteen-year limit for factories only; in other occupations children of any age may be employed during the day outside of school hours. Maryland has a fourteen-year limit in several common occupations, but allows children of twelve to work in canneries, stores, offices, and packing establishments.

In Kentucky, Rhode Island, and other states the National Child Labor Committee hopes to improve the provision for work permits.

Of these ten backward states with legislative sessions in 1914, five southern states—Virginia, South Carolina, Georgia, Mississippi, and Louisiana—now require no educational test whatever of children going to work; Rhode Island is content if they can read and write, and Kentucky if they can read and write and have had some instruction in elementary subjects.

Five thousand clergymen throughout the country, members and correspondents of the Social Service Commissions of the various churches, have just received from the National Child Labor Committee a reminder that the last Sunday in January is Child Labor Day. To all who wish to observe Child Labor Day, three pamphlets will be sent upon request, free of charge, by the National Child Labor Committee, 105 East Twenty-second street, New York City.

ON BEHALF OF WOMEN'S HOURS OF LABOR

During 1913 the National Consumers' League coöperated in shortening the work-day of women in eighteen states.

Three great industrial states—New York, Pennsylvania,

and Connecticut—joined the enlightened nations in prohibiting night work of women in factories. Only three other American states had hitherto provided this essential of health. Nine states passed new or amended old laws establishing the ten-hours day. Four states established the nine-hours day. One state established the eight-hours day. Three states provided commissions empowered to fix the hours of labor of women so as to protect life, health, and welfare. By the passage of such laws, thousands of young girls and women whose daily toil had taxed them to exhaustion, are relieved from overstrain.

The National Consumers' League has twice secured the passage of a bill through the federal Senate establishing an eight-hours day for women employed in the District of Columbia. By renewed efforts the League expects to secure the passage of this bill in the House of Representatives. Representatives appeared at legislative hearings; expert advice and statistics were furnished; pamphlets and information were supplied in support of pending bills.

SOME CAUSES FOR THE HIGH COST OF LIVING

The high cost of living is a matter of very great social significance. A year ago a great many people were convinced that it was solely a matter of tariff. Now we have a new tariff and there seems to be no abatement in the tendency of prices to rise. Possibly an explanation is to be found in the Statistical Abstract of the United States, prepared under the direction of the Secretary of Commerce and Labor. Under the head of "Oxen and Other Cattle" the number of such cattle for the year 1901 is given at 45,500,231, while the number for the year 1912 is 37,260,000, or a decrease of 8,340,231 during the eleven years. During the same period our population has increased more than 20,000,000. To put it in another way: With 20,000,000 more people to feed in 1912 than we had in 1901, we have 8,000,000 less cattle with which to feed them. Or, to put it in still another way: Our population has increased more than 25%, while our available beef supply has decreased more than 17%.

SOCIETY TO BLAME

Judge Van Fleet, in sentencing Drew and Caminetti to prison for violating what has been till recently only a moral law, but has now, as the *Pacific Churchman* points out, justly, under some circumstances, been made a criminal law, placed the blame for their predicament largely upon society. It was society which permitted the dead falls, the road houses, and the evil resorts, he contended, and to that extent society was to blame for the ensnaring of two young girls and the wrecking of a half dozen homes with consequent pain and suffering to the innocent. "But society is beginning to awaken. This is the age of reform and some of the reform is welcome. Campaigns for good morals have been started and successfully waged in many cities. More power to those who are seeking to wipe crime and vice from our midst."

MUNICIPAL CHRISTMAS TREES

Forty-seven of the more important cities in the United States had city Christmas trees in central squares or parks, with lights and decorations of many colors, and music. The Christmas tree idea, as the Bureau of Municipal Research has pointed out, is but one expression of the larger idea that the greatest interest of each of us is the common interest of all of us. It advises that "you can spread the Christmas spirit to all the people of the city not once, but all the year, by gifts to secure efficient government."

Mrs. FLORENCE KELLEY has been calling attention with striking pertinency to the fact that at Christmas time we distribute toys made by child labor. As the order for Christmas goods, especially those made abroad, is given in February, now is a good time to take the subject up.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

QUALIFICATIONS FOR THE PAPACY

To the Editor of *The Living Church*:

THE Rev. Howard Melish, in his eagerness to make a controversial point, did not look deep enough into the *Catholic Encyclopedia*, or he would have found therein flat contradiction of his statement that a layman if elected Pope "may, as a layman, exercise the functions of ecclesiastical law maker." Thus under the heading "Pope" we find the following passage: "The supreme headship of the Church we have seen annexed to the office of Roman Bishop. The Pope becomes chief Pastor because he is Bishop of Rome; he does not become Bishop of Rome because he has been chosen to be head of the Universal Church. Thus an election to the Papacy is, properly speaking, primarily an election to the local Bishopric." Also in Vol. IV, page 194, after description of a Papal election, we read: "If the Pope happens not to be a Bishop he must be consecrated at once"; that is immediately after his election. Thus we see that while a layman may be elected Pope, he does not become Pope until consecrated to be the Bishop of Rome. This is Roman Catholic teaching, attested by that high authority, the *Catholic Encyclopedia*. No Roman ecclesiastic can be found who will admit that a single valid Papal act was ever performed by a layman. Baltimore, January 5, 1914. CUSTIS P. JONES.

WHY MEN STAY AWAY FROM CHURCH

To the Editor of *The Living Church*:

BECAUSE I felt a desire to write as well as the need of excuse for so doing I was glad to find Mr. McCann's letter in THE LIVING CHURCH of January 3rd, for he has, in a way, opened up the subject that I wish to consider.

Mr. McCann has hinted that men stay away from church. He might well have proclaimed it in loud terms, for it is only too sadly true that services are, in the main, attended by "the Episcopalians and (sometimes by) their husbands." I wonder why the situation is not the other way about. I think I can tell the precise reason why men are satisfied to stay away. Briefly, it is because of the lack of definite, constructive teaching and want of plain speaking. The man is sensible indeed who, standing before a merrily crackling fire in his grate, weighing the pros and cons of "going to church" and of nestling contentedly in his arm-chair and reading his Sunday paper, finally gives way to the latter with a satisfied sigh of relief, much preferring that to hearing a platitudinous twaddle of flattery.

I confess that there are other reasons why he should go and be a part of the service, but he doesn't realize that, and simply from lack of having been taught. He hasn't been told of the true nature of the Church; he doesn't know the full meaning of the Eucharist of which he is reminded just once a month and then just in time so that at his cue, "Ye who do truly," he may get up and leave. He couldn't tell why he is an "Episcopalian." Far be it from him to assume such knowledge as that, i.e. until the day of a parish meeting and the subject of candles-on-the-altar comes up, and then he remembers that his ancestors revolted from the "Catholic Church" and so he must vote against the lights. What excellent, constructive, plain teaching is here shown!

Let me give two instances more or less self-explanatory:

(1) A self-confessed Unitarian, a friend of mine, who had been singing in the choir of one of our parishes, remarked to a relative of mine that he was going to have his children confirmed and that he himself would be; "not that I believe differently, only the men's parish club is fine and you can smoke and dance, and after all the Episcopal Church has broadened and you can believe what you want to!"

(2) In a town adjoining Boston the parish priest of our communion was among the rest of the "ministers" who, at the reception of the incoming Unitarian clergyman, extended "the right hand of fellowship." What mute doctrinal teaching was his! Surely "High Church" on the one hand and heresy regarding the teaching of the Virgin Birth on the other are not the only things winked at.

What wonder a man doesn't go to church when, on four Sundays, he is *intellectually and morally starved*; and when on three Sundays of the month he is kept from feeding his soul with the Heavenly Food, and on the fourth he abstains and leaves the Feast, as a result of ignorance!

Would that our priests would emulate their brothers in the Roman Church and speak wholesome truths, though their listeners blush from conscience, and, too, tell us who need it, something to remind us that we belong to the Church and not to an ephemeral society; to remind us that God is a part of our lives and actually touches us, and *how*. What man expecting to learn of his faults

and ways to correct them, and believing that he reaches out and gains direct contact with God at His Service, will then remain at home?

Most sincerely yours,

Boston, January 4th.

JOHN C. POLAND, JR.

"THE HOLY CATHOLIC CHURCH"

To the Editor of *The Living Church*:

ALL who read your essay, "The Holy Catholic Church," in the *Living Church Annual* just issued—and may they be many!—will doubtless be grateful for the increasingly obvious definition of what you mean by "Catholic."

The showing for tactual succession, considered apart, as it evidently is, from spiritual or moral, though not theological, content, is impressive. It is an excellent example of defining a thing by its difference, and then calling that difference the thing. For the sake of the principle of continuity—which is not, in this instance, the continuity of thought by any means as much as it is continuity of institution—the sacrifice of fact that you make amounts almost to a holocaust.

Undoubtedly you have the majority of both the oldest and some more recent Church historians to justify you in the method you pursue. It is not so very long ago that the scope of secular history extended no farther than the narration of the doings of courts and camps. That is considered but part of the scope of secular history to-day.

Why cannot the scope of Church history be likewise enlarged? Why is it not possible to tear a leaf from the book of the teachings of John Richard Green—a priest of the Church of England, by the way—and upon a history of the Christian people build a theory which shall be inclusive enough to comprehend them as well as the Christian Bishops?

CHARLES LEWIS BIGGS.

Philadelphia, January 3, 1914.

AN ENGLISH CRISIS

To the Editor of *The Living Church*:

THE Bishop of Zanzibar's Open Letter to the Bishop of St. Albans is now made public; Bishops, priests, and laymen are accepting the call to arms and are fast falling into line on one side or the other; the long-deferred, long-anticipated crisis cannot now be evaded, and there is no further reason why the policy of silence as to the issue, hitherto followed on both sides of the ocean, should not be broken here, as well as in England, and the several forces massed for the impending conflict.

It is only necessary to read the English papers—secular and religious—to recognize that the conflict is inevitable, but many of us know as well from private correspondence that this is so. If Kikuyu had been all, the trouble might perhaps have been smoothed over for a time, as happened in the case of the Gorham Judgment, the Jerusalem Bishopric, and the Lincoln Opinion, but Kikuyu was not all; within a twelve-month four events occurred, all of the same genus, yet independent in impulse: the Caldey affair, the publication of *Foundations*, with its concomitants, Kikuyu, and the episode of the "Catholic League" in the diocese of St. Albans. Even this combination, ominous and provocative as it was, might have passed had there been no protagonist, but the Bishop of Zanzibar has come forth in that rôle, he has made his passionate appeal to the Church, he has forced the issue, and it can no longer be evaded. If we can judge from the temper of his manifesto and the rising tide of uncompromising declarations for and against on the part of the recognized leaders of the Church, both clerical and lay, there will be no drawing back until Ecclesia Anglicana has declared herself, once and for all, as fundamentally Catholic or fundamentally Protestant.

If, as now appears sure, this issue is forced to its termination, one of these results will follow. Either (a) the Church will declare herself Catholic, or (b) she will declare herself Protestant, or (c) she will do neither but attempt again a compromise that will leave things in *status quo ante*. The first is improbable, the second possible, the third probable. If she follows the possible or probable course there seems no escape from a convulsion that will rend her in halves, leaving one moiety as an avowedly Protestant sect with which the American Church would soon be forced to sever communion, the other as a new body of "Nonjurors," whose position would be so anomalous that it is hard to see how it could, in time, avoid coalescing with the Continental "Old Catholics," so establishing another Church in England, or submitting finally to Roman jurisdiction. If she follows the improbable course and formally asserts her explicit Catholicity there can hardly fail to be a schism

of the Protestant wing, with disestablishment and disendowment following close after.

Disaster seems to threaten, whatever the issue, and yet, as we all realize that sooner or later the question must be met fully and frankly, so none of us would postpone it, now the leading is so clear. The crisis is acute and I beg to suggest that from now on the matter be made a special intention at all celebrations of the Holy Communion, that special intercessions be offered daily, both publicly and privately, and that the several Bishops be asked to issue a form of prayer to be used until the determination of the case; a prayer that in spite of all temptations and all considerations of expediency, Ecclesia Anglicana may hold firm and steadfast to the Faith, and that God may be pleased to avert the perils and dangers that may follow such witness to His eternal truth.

Very truly yours,

Boston, January 4, 1914.

RALPH ADAMS CRAM.

IN THE COAL FIELDS OF COLORADO

To the Editor of *The Living Church*:

YOU are anxious to have some one explain to you the extraordinary conditions in the copper district. Of this I know nothing, but I do know concerning our two coal fields in the north and south of this state, and the conditions are precisely the same.

In the northern fields, some thirty or forty miles from Denver, there has been a strike for four years. The whole question is the unionizing of the mines. Many of the operators in this district refused to be compelled to use unionized labor only. At once there set in a reign of lawlessness unimaginable in a country presumed to be governed by law; but although only about six per cent. of the coal miners belonged to a union, these six, directed by the leading spirits of unionism, so terrorized the other ninety-four that they compelled them to go out on strike. Of course the operators sought to import other men, but all the officials, the sheriff and all his men being controlled by the unions, were unwilling to protect these non-union miners. The operators therefore were compelled to surround their mines with stockades of barbed wire, and their men live within this stockade, and should any of them venture outside the gates they are sure to be mauled, and sometimes killed. This extraordinary sight is here to be seen within a few miles of this city.

The southern coal fields are some 200 miles to the south of us. Our greatest corporation has, without compulsion, done everything possible for the benefit and safety of the miners; this they are compelled to acknowledge, but their one demand that their mines shall be unionized the operators firmly and determinedly refuse.

It is of course quite true that the miners have grievances, but the laws of this state are so numerous and favorable to them that if they were properly executed, every vestige of a grievance would be removed. Already thirty-four men have been killed, and the militia that the Governor very tardily sent to protect life and property appears to be unable to prevent outrages. Only a week or two ago an auto containing five of the leading non-strikers, who were induced by a ruse to come to a pretended conference, ran into an ambush and the whole party were riddled with bullets. No one has as yet been brought to justice.

A few years ago the Western Federation of Miners supported a strike in the mountains. They murdered 134 men; no one was punished, except one man who attempted to blow up the Chief Justice in this city by a dynamite mine in a path over a vacant lot by which he was in the habit of going to court; another pedestrian, who happened to go before him, was blown to atoms. This man became genuinely converted, as I have good reason to know, and confessed his crime, and although he desired to pay the just penalty for it, they wouldn't hang him and he is to-day incarcerated.

The sub-stratum which supports this scandalous state of affairs is the spirit of lawlessness which pervades this community, and I trace its main strength to the want of religious teaching in the public schools and in the homes of people who have been public-school trained.

No doubt it will be asked why the operators do not acquiesce in the demands of the miners. The answer is, that unionism is by no means a panacea for the discontent of the miners. In England, which is the most thoroughly unionized country in the world, the Board of Trade returns for last year show that out of a possible forty-one million working days, because of strikes and lockouts only ten million were utilized—that is three-quarters of the natural product of labor was actually lost; and nearly four million work days were lost last year in the state of New York alone.

There was published in our paper last week the report of a manager of a coal mine in the southern field, who, rather than submit to a strike, acceded to the union's demand and made his mine a "closed shop"; he reported after three months experience that his men were getting \$1.30 a day less under union management, and it was costing him \$1 a ton more to mine his coal. The reason of this is not far to seek: trivial causes of discontent were continually being adjudicated by committees of the men, time and patience being lost; and then as the union system reduces all workers to the level of the slowest and most incompetent, the mine was worked at greater

expense. It is for these reasons that the operators refuse to unionize their mines, and when we consider that only twenty percent. of the laboring men of the whole country are members of unions, the operators may well consider themselves justified.

No one is more anxious than I am that the heft of life pressing upon all labor should be lifted and that the wealth should be more evenly distributed, but this can only be done by the educated will of the majority, which is law; and the execution of the laws again depends upon the law-abiding sentiment of the people; and this in its turn depends upon an inculcated religious sentiment, *for the practice of morality without a religious incentive, is impossible.* The want of morality permeating our rising generation is appalling. Last year our school board attempted to put down Fraternities, and in the process it was revealed that there was literally no truth in the boys and girls; they lied through thick and thin. To this lamentable condition the school authorities persistently closed their eyes until finally they were compelled to admit the unseemly truth. Last month twenty-five girls applied to our Juvenile Court to know what to do with their babies, and if these twenty-five were so driven by necessity to acknowledge their shame publicly, how many were there who shrank from that ordeal?

I see that a couple of dozen would-be educators are at length agitating the introduction of the Bible in the public schools. I hope they may succeed, but it is possible that it will take a very battle of Armageddon before the godless will submit. Why the Ten Commandments cannot be taught in the public schools without provoking opposition is a mystery; there is no ecclesiasticism in them! This might be a beginning.

This unbelievable state of affairs is not peculiar to this part of the world. Every town in the country could produce a similar record, if there was anybody honest enough and knowledgeable enough to make it.

H. MARTYN HART.

The Deanery, Denver, January 5, 1914.

A CALENDAR FOR 1914

To the Editor of *The Living Church*:

THERE has just come to me with the compliments of "the Prayer Book Papers Joint Committee," a new calendar for 1914. This is "issued with the approval of" the Bishops of New York and Massachusetts. It has been a real pleasure to examine the calendar.

Now that the heat of battle is over, it would seem that the different parties within the Church are much nearer together than seemed to have been the case when they were arrayed for battle a few months ago on the subject of "the Change of Name."

Glancing through this calendar we are pleasantly surprised to find how much of agreement there is between "Catholics" and "Protestants" where there had apparently been only disagreement heretofore. Some of the most prominent of these points as they appear after the smoke of battle has cleared away we find in the following:

The editors tell us in the paragraph on "True Sacerdotalism" (page 3): "The word Sacerdotalism is usually employed in a sinister sense to designate that theory which makes the priest the exclusive channel of Divine grace." I have never seen such a sacerdotalism advocated by anyone. There is, however, "a good sense" in which it may be used, *i.e.*, "to indicate the universal priesthood of the Christian congregation." On this basis the editors approve "the eastward position, the Eucharistic Vestments, or the chanted service, *all of which tend to minimize the officiating individual.*" (Italics mine.) We think almost any Catholic would assent to this paragraph.

"Good Form in Church":—Under this heading (page 11) the editors approve of the custom of bowing, sign of the cross, and genuflections.

"The Real Presence":—They teach on page 16 under this title the doctrine of the Real Presence of Christ in the Holy Communion, and speak of it as "The most important principle of all." "It is symbolized and realized in the Holy Communion, the supreme Sacrament, and crowning act of Christian worship." It is true that the author of the paragraph teaches that the Real Presence is in the entire service of Holy Communion, but it is surely a great advance on an extreme Protestantism to admit any doctrine of the Real Presence in the Holy Communion. In the condemnation of a supposed doctrine of a "localized presence" in this paragraph, most if not all Catholics, I presume, would agree with the author. Certainly the Catholic doctrine of the Real Presence does not involve a localization of Christ's presence. Canon Mason says in *The Faith of the Gospel*: "It is impossible to tell whether a glorified spiritual body is in local relations with anything at all," etc. Hence we are perhaps more in accord with each other than either party has heretofore been willing to admit.

"Holy Week":—(page 19). It is rather surprising to find the editors teaching the legality of "Tenebrae" and "Reproaches" as parts of the Good Friday services, the latter of which they define as "a form of the Veneration of the Cross."

"Baptism" and "The Lord's Supper":—Rather startling it is to read: "Because of it (*i.e.* Baptism) there is a *Catholic Church.*" (Italics mine.) How far this is in advance of a writer of a tract recently published by "The Protestant Episcopal Society for the Pro-

motion of Evangelical Knowledge," who gravely informs us that "the Holy Catholic Church is still only a potentiality."

Equally startling is the following:—"The Holy Communion is founded on the necessity of Sacrifice; an equally eternal truth, which must not only be realized by man but participated in by man." Does the author mean to admit the sacrificial character of the Lord's Supper? It would certainly seem to be so.

"Confession and Absolution" (page 44):—"Sacramental Confession is approved in emergency cases in a quotation from Samuel Wilberforce:—"If anyone cannot quiet his own conscience, she (the Church), lets him go and open his grief in confession to some discreet minister of God's Word, and receive counsel and absolution." It is true the balance of the quotation condemns the practice of confession as an ordinary means, but there is approval for it in "cases of spiritual sickness."

On the same page (44) the use of the sign of the cross at the words "sanctify this water" in the office for Administering Baptism is approved.

"The Use of the Lord's Prayer" (page 57):—"The two schools of thought (Catholic and Protestant) have been at variance as to whether the Lord's Prayer should be said by the priest alone at the beginning of the Communion Office or whether the congregation should join in the recitation of it at this point. The Calendar before us states in general that it may be "either said or sung by the minister and people together, or said by the minister alone"; and again, "In the opening Lord's Prayer the people are *not* directed to join, and historic precedent and the cause of liturgical differentiation and effectiveness would seem to favor the minister's saying it alone."

Some questions arise:—

Are the publishers ("The Prayer Book Papers Joint Committee") the same as the publishers of the recent "Prayer Book Papers" on the "Change of Name"?

Of what are they the "Joint Committee"?

Is this present calendar an eirenicon or an evidence of the beginning of the conversion of the gentlemen who compose "the Joint Committee"?

On the whole the Calendar is excellent; but one further question arises. If, as stated by the authors, "because of it (Baptism), there is a Catholic Church," why should there be opposition to calling that Church what it is admitted that she is?

Faithfully yours in the Church,

Greenwood, S. C., Feast of the Circumcision. C. H. JORDAN.

THE SHEPHERDS AND THE MAGI

To the Editor of *The Living Church*:

IT is passing strange that an error perpetuated centuries ago, that the simplest exegesis can rectify, should be annually revived, even by those who must have been taught better, at least in a theological seminary. I refer to the misstatement of the Magi, or three wise men, worshipping our Lord as being in the manger. The error was first promulgated by an artist who pictured our Lord in the lap of His mother, beside the manger, with a cow and an ass standing near, and the shepherds on one side, with the Magi on the other in adoration. This mistake was taken up by the poets and so it has come down to us. The picture is very beautiful, no doubt, and the hymns we sing very poetical, but unfortunately for the artists and poets, it isn't true. Let us examine the scriptural account and see what is really revealed.

To begin with, St. Matthew tells us in the second chapter, "Now, when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, there came wise men from the east to Jerusalem." Notice that the wise men arrived in Jerusalem after our Lord was born. Furthermore, they proceeded on to Bethlehem before they found Him. They announced that they had seen the star "in the east," and this necessitated a long journey across the plains of Arabia, which would take many months. It is not at all probable that the star appeared to them before the Birth, or still less, before the Annunciation, but at the Birth. Hence it would be about a year before they could reach Bethlehem. We are told by the same evangelist that during the interview with Herod, the wise men had been asked by him what time the star appeared to them, but their answer is not given. It goes on to state (verse 9) that the star, which they saw in the east, appeared again and "went before them, till it came and stood over where the young Child was." And in verse 11 it says that "when they were come into the house," (τὴν οἰκίαν) *lit.*, a dwelling house, "they saw the young Child with Mary His mother." From this we learn that the Holy Family, as was most natural, had left the cattle shed and found a lodging in a dwelling house. I might have mentioned that the wise men distinctly say that the Birth had already taken place when they reached Jerusalem, for in verse 2 they ask, "Where is He that is born King of the Jews?" And finally, we learn that when Herod issued his appalling order to kill all the children in Bethlehem and vicinity, he puts a limit of two years of age on the holy innocents. If our Lord were but a Babe of a few days old, there could be no real reason for such a long age limit.

It is a pity that sentiment should blind us to the facts in the case, and, to my mind it hides a very true analogy with what St. Paul says regarding the Gospel, that "it is the power of God unto

salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

In the shepherds who first found our Lord in the manger, we have the Jews represented, and in the Magi, who afterwards found our Lord in the house, the Gentiles are represented. The Jews first, however, and then the Gentiles.

Birdsboro, Pa.

(Rev.) HARRY HOWE BOGERT.

AN ENGLISH CHURCH IN DRESDEN

To the Editor of *The Living Church*:

PERMIT me to correct an error in your issue of December 20th, page 283, where I find the statement that St. John's Church, Dresden, Germany, is "the only Anglican church in the city." The English church, All Saints', was built (if I remember right) in 1869, and has a large congregation, choral service, and far more "Catholicity" than St. John's, which, when I was there in 1887, was cold and new, but had, I think, a fair congregation.

Very truly,

Brooklyn, N. Y., January 6th.

C. A. JONES.

POSSIBILITIES IN WORK AMONG FOREIGNERS

To the Editor of *The Living Church*:

IN addition to the article of Francis Xavier Leise, Jr., in reference to my secession from Rome it would be, I think, interesting to know, that only about eight per cent. of the Hungarians and Italians living in this country are ministered to by the Roman Church, although they all were born and raised Catholics. There are hundreds of thousands of those and also Polanders on the road towards turning infidels.

Bishop White started a great thing. There is no telling what could be done on that line and it is to be hoped that the Bishop's action will not only prove to be a very wise one, but will open up a new era for building up the National Church in America.

Much love and patience, and hard work will be required to accomplish this end and I do not doubt but that the Episcopal Church will, in the near future, add a splendid chapter to her missionary works and thus contribute substantially towards the building up of this country.

Much more could be accomplished if all the different Independent (National) Catholic Churches would embrace the Episcopal Church in a body. Let us hope this day will come, too.

The Holy Catholic and Apostolic Church in America is to-day standing face to face with a problem, the possibilities of which are simply tremendous for both the Church and the people concerned and for this country as well.

VICTOR VON KUBINYI.

South Bend, Ind., January 10th.

EUGENIC MARRIAGE LAWS

To the Editor of *The Living Church*:

IN regard to the editorial on the new Wisconsin marriage law in your issue of January 10th, attention should be directed to the fact that the state of North Dakota has had a similar law in force for the past seven months. The difference from the Wisconsin law lies (1) in the fact that the nature of the tests in the examinations to be made by the physician are not specified, and (2), that the requirements apply to both parties to the marriage; except that those in regard to venereal diseases do not apply to the woman.

The members of the medical profession in North Dakota have accepted the law readily and, apparently, observed it fully. There has been either no decrease in the number of marriage licenses granted, or only such as can be fully accounted for as arising from causes other than the new law.

It appears from our experience in this "wild and woolly" Northwest, that the difficulties experienced with your new law arise partly from misapprehension on the part of those purposing marriage and partly from the unfriendliness to the law—for whatever reason—of the medical fraternity of the state. At least the fear which you express, that such a law cannot be enforced, is not warranted by our experience in North Dakota.

Bishop Mann, in his annual address last May, characterised our North Dakota law as, "most wise, most just, and most humane," and congratulated the Church in North Dakota on the fact that its passage was due in large part to one of our own laymen. Our experience with the law, so far, seems to have demonstrated the wisdom of the Bishop's words.

JOHN K. BURLESON.

Grand Forks, N. D., January 9th.

IS THERE a more beautiful relationship in human life than the tenderness and sympathy, the kindly devotion and happiness, of two who are lovers throughout their lifetime? Such love must endure many tests, and comes in its fullness only when the dross has been burned away. It requires the wisdom of two earnest souls whose lives are inspired by a pure ideal, those who know that the instinct commonly called love is but the promptings of a soul which longs for freedom and seeks the spiritual fellowship of its mate. . . . He who would know the soul's love must love unselfishly, whether in friendship or in marriage.—*Horatio Dresser*.

LITERARY

BIBLICAL AND RELIGIOUS

Extra-Biblical Sources for Hebrew and Jewish History. Translated and edited by the Rev. S. A. B. Mercer, Ph.D. Longmans, Green & Co. Price \$1.50. By mail \$1.61.

In this volume Dr. Mercer has collected every particle of extra-Biblical material that bears on Old Testament history, from 2800 B.C., to New Testament times. The importance of the volume is thus sufficiently characterized, for the work has never been performed before. Special treatises there have been in abundance that have given translations of special texts, but these have never been complete and have only too often been written to support some special contention of the author's. As a result, the ordinary student or reader of the Old Testament has felt debarred from forming definite opinions through lack of access to the material on which such should rest.

This material is now at last presented in a form accessible to everyone. And it is complete. There was no question as to what texts should be omitted for everything that is in the least relevant has been given. Nor is there any question about the reliability of the translation. Dr. Mercer is a philologist of distinction and in almost every case (and the few exceptions are explicitly acknowledged) the translations have been made at first hand directly from the originals. All conjectural emendations are duly bracketed and wherever experts differ as to the proper rendition a mark of interrogation is added. Consequently the reader will know throughout just what is certain. Very properly no attempt has been made to give reproductions, even in transliteration, of the originals. Such have value only to the linguist and ample provision for his needs is made in the technical publications. For the ordinary reader they would have been simply a useless increase to the bulk and very moderate price of the book. A special feature is the inclusion of the Greek and Latin sources, which (curiously enough), have never been collected before.

In addition to the texts, Dr. Mercer has provided notes and introductions which tell the non-specialist all that he really need know of the surrounding countries and their history. In fact, the student who cares for Babylonia, Assyria, and Egypt, only in so far as they relate to Israel will need no other books. Fully adequate maps are provided and the attractiveness of the work is increased by three excellent reproductions of the most famous monuments.

The method used makes the book simple enough to serve as a work of reference for Bible classes. For theological students and the clergy it will be virtually indispensable.

BURTON SCOTT EASTON.

The Pastoral Teaching of St. Paul. By the Rev. H. L. Goudge, D.D. Longmans, Green & Co. 90 cents; by mail 94 cents.

The pleasant anticipations with which we took up this new volume from the principal of Ely Theological College were not disappointed. He has produced an illuminating and practical series of addresses based on the three Pauline Epistles usually called Pastoral. Students of the New Testament and busy parish priests will both find stimulus and help. Dr. Goudge has a penetrating vision, a shrewd wit, and kindly humor, as well as scholarship and devoutness. He is not afraid occasionally to express opinions somewhat at variance with accepted commonplaces. C. C. E.

Jewish History and Literature Under the Maccabees and Herod. By B. H. Alford. Longmans, Green & Co., 1913. Price \$1.00. By mail \$1.06.

A pleasantly written little book that gives a sketch of Jewish history from 135 B.C., to the death of Herod, with a brief résumé of the earlier period. And in connection with each period within the time covered, brief summaries are given of the literature that it produced, including Judith, Tobit, Wisdom, Jubilees, the Testaments, Enoch (later parts), and the Psalms of Solomon. The chronology is that of Charles. For the understanding of the New Testament the information given by the book is of the highest importance and it supplies an excellent popular treatment of a period little known to non-specialists. In other words, it is just the kind of book that Sunday school teachers, etc., should read. B. S. E.

A LITTLE BOOK of popular information relating chiefly to the Sacraments is added to the earlier booklets and tracts of the Rev. H. Page Dyer. This is entitled *Stories and Talks on the Sacraments*. It is illustrated with many half-tone pictures, and the simple instructions are interspersed with stories and poems on related subjects. It will be of value among unlearned people to whom so much of our religious literature is in an unknown tongue. There is a frontispiece portrait of the author. [Published by the author, Church of the Ascension, Broad and South Sts., Philadelphia. Price \$1.00; by mail \$1.10.]

AUTOBIOGRAPHY

All the Days of My Life. The Red Leaves of a Human Heart. By Amelia E. Barr. New York: D. Appleton & Co. Price \$3.50.

There is a very general perversity in human nature which seeks a personal contact with those whose gifts to their fellow men are impersonal; artistic, scientific, or religious. It persists, though so often rewarded by disappointment, perhaps disillusionment, to the more imaginative. The preacher, the singer, the painter, the discoverer, are very often unsatisfactory "in company" and do not correspond at all with the emotions or the convictions they have created. In view of St. Paul's own testimony, those who saw and heard the apostle to the Gentiles may have received influences less true and deep than those who, without seeing, have believed. The moral of the morbid desire to have intimacy and close contact with those whose qualities have given us mental and spiritual pleasure, might very well be pointed by cannibal "lion-hunters" who, instead of eagerly seeking an intimacy in detail, the exchange of tongues, or the hand-shake of the celebrity, would not be satisfied of course unless they could have a slice of him!

But there are exceptions, and the autobiography of Mrs. Barr is a very conspicuous one, in which a quiet life, though most helpful and inspiring, would never have become known unless it had chanced that the subject of it had written *The Bow of Orange Ribbon*. Mrs. Barr's stories are meritorious, her historical coloring is very genuine, and sincerity and simplicity do not belie an underlying touch of humor. Her field has been a large one and has been cultivated industriously. But the life of this noble woman, whose face at eighty years of age—full of power yet also full of sweet wistfulness—fronts these pages, though having no story to tell to the hysterical taste, is a vastly impressive one. A sweet girlhood, an almost romantic marriage, a beautiful family life, bravely borne tragedies of sickness and death, then a widowed life of unremitting toil—so fruitful that it was needful to use pseudonyms to avoid exhausting the demand for any single name; courage, cheerfulness, patience, and yet these were not all. A confident belief in second sight (such as gave Mrs. Barr a perfect view of the husband that was to be and his environment, weeks before she had met him), a faith in angelic and spiritual companionship and in the supernatural, and above all, in reincarnation, made a kind of aura about her days. We can all say, without giving our adhesion to the belief, that it would be recommended by the hope that the presence of Amelia Barr (may her present incarnation be long continued!) will be renewed again and again among men. ERVING WINSLOW.

SOCIAL PROBLEMS

DR. CHARLES R. HENDERSON'S *Social Programmes in the West*, published by the University of Chicago Press, is one of the most suggestive books we have come across for a long while. The fact that it contains his lectures in India on the Barrows foundation gives him an opportunity for effective contrast, of which he makes effective use. In his preface he says that "the necessity of selecting elements from the social activities of Europe and America which might have value in the Orient under widely different conditions, compelled a consideration of the materials from a new point of view." Professor Henderson's lectures were prepared on the basis of his wide experience in many kinds of investigation and philanthropic work. Besides being for many years an active professor of sociology, he has been president of the National Conference of Charities, the International Prison Commission in 1909, and of the International Prison Congress in 1910, secretary of the Illinois Commission on Occupational Diseases, and president of the Chicago Society of Social Hygiene; and he is now president of the United Charities of Chicago. He is the author of a long series of books, all of which may be said to have prepared him for this one, which is the fruition of them all. In outlining the scope of this, Dr. Henderson declared that it was not his purpose to interfere with the native development of a strange people, as each nation must grow from within, but that a description of the aims and methods of Western policies may be suggestive and helpful. He has certainly made them so, not only to Eastern but to Western thinkers as well. He also believes that principles of organization and conduct are based on universal factors of human nature, and that in fellowship of discussion all rise to broader views and more intelligent charity. He includes in his discussion those who are dependent upon public or private charity for relief or support, the members of anti-social groups, the wage-earners, and the unskilled toilers on the land, and finally the function and mission of exceptional men as starting-points of a new advance of the race.

THERE is no friendship so intimate as that of a good father with a good child, and of a good child with a good father.—*Dante*.

Woman's Work in the Church

— Sarah S. Pratt, Editor —

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

I came to the desk at the close of the day
My lessons were done,
"Dear Teacher," I cried, "I want a new page
I have blotted this one."
He took the old page, so soiled and blotted
And gave me a new one, all unspotted,
And into my sad eyes smiled,
"Do better now, my Child."

I came to my God at the close of the year.
My year's work was done;
"Dear Father," I cried, "I want a new year;
I have blotted this one."
He took the old year, so soiled and blotted
And gave me a new one—all unspotted,
And into my sad eyes smiled,
"Do better now, My Child."

IN thoughtful people the habit of "resoluting" at the opening of a fresh year, grows to be almost automatic. Wisdom has long since taught them the weakness of human nature in trying to emerge in one single day, notably the first one of the year, from a sinful chrysalis to a saintly butterfly. And so no longer are there thrills along the spinal column when the clock strikes twelve and ascetic resolutions written in diaries. But that individual is stolid indeed, across whose consciousness there does not flit a hope—not a determination—of setting in motion something new in his life or altering something old. With many, many Christian people, and especially with women, there is constant, daily striving for an ideal, and the New Year brings only the thought: "I am doing my best all the time." But even in this class a suggestion is sometimes welcome, and there is, just now, a thought we would like to drop into the Auxiliary conscience, the adoption of which would be the cap sheaf of Auxiliary thoughtfulness.

THIS THOUGHT is no new one, in fact it has been touched upon during the year by a correspondent in Sewanee; but its immediacy in this letter is the outcome of two communications received lately. The suggestion is that, as individual women, we come in closer contact with our missionaries; that we each adopt them as personal friends, not thinking of them merely as the recipients of material things.

Early in December on a Sunday afternoon, a deaconess of the American Church Missions, Shanghai, doing as many a good Churchwoman does in saving up her Church paper for a thorough reading, read the Convention numbers of the LIVING CHURCH and then kindly sent us this letter:

"For the last two Sunday afternoons, I have been sitting in the sun in our Compound, reading breathlessly the account of the women's part in the General Convention, and it seems hardly fair that you should not know the pleasure and the inspiration they have been to a far-away deaconess and a homesick one. After seven years' work in the Bronx, not to speak of a life-long familiarity with New York, I could follow every step, recognize many a face, and, thanks to your virile descriptions, feel as though I had really been there. It certainly made me realize *how one the Church is*, as I finished reading your words to the sound of the Chinese children singing in St. Peter's Sunday school, the Chinese words to 'Once in royal David's city.' In January I hope to go up to St. Hilda's, Wuchang, and help them out for a year or so, before I can come home. I must give a little of my life to China. Thank you again for making the Convention so live even for us in China."

It has been but a few weeks since we heard a United Offering Missionary say: "You give money, you are kind, but we want more; we want your personal interest—sometimes you don't even know our names."

So cannot we make a point of it to know their names, to learn about not only their work, but their tastes, their deprivations, their housed-up inner lives, which so often must be stifled by reason of their surroundings?

Another missive is from a missionary in a southern state, whose acquaintance we made over the discussions about fireless cookers; he thinks they are great things, or would, if he only had one. He went to New York as a deputy, and stopped on the way home to try to collect money for a chapel he is trying to build, sixty miles south of where he lives. He writes:

"How helpful is the sympathetic word! I wonder if we often really measure its strength. And I wonder, too, if we clergy are not too often swallowed up in the material side of our work? I am beginning to feel that there is need of retreats, quiet days, and I say this who have never had the opportunity to attend one, nor have any idea what they are like. Can you conceive it possible that there shall be hunger in the heart of a man who is constantly preaching and enthusiastically teaching missions—missions—missions? It is so. Yet here is one man and one little mission that does not think it is the whole of the Church." This letter concludes with a tribute to the United Offering. "Everybody knows that the women are the soil and sunshine and rain of missionary work."

We have a great many missionaries here in America; sometimes close at hand. They need the sympathetic word that comes from the comprehending friend; so cannot the Auxiliary and every other woman add to the three obligations of the Woman's Auxiliary, "To pray—to learn—to give"—another joyful one—to cherish?

FROM THE Church Missions House comes a folder, "The United Offering of 1913—Who gave it?" A picture of the altar of the Cathedral of St. John the Divine, upon which the Offering was laid, forms the front page. We do not wonder, after a careful examination of this most interesting bit of statistics, that our Treasurer, Mr. King, was long in getting the Offering in shape to announce, for it was "not the counting," said Mr. King, "but the crediting to the different dioceses which took the time." The list of donors embraces 91 dioceses and missionary districts of America, 12 others, Liberia, Anking, Hankow, Shanghai, Cuba, Kyoto, Tokyo, Mexico, Southern Brazil, Panama Canal Zone, European Churches, and Greece, beside the Church Periodical Club and "Miscellaneous." Of all this long list, but seven failed to increase their gift of 1910. Five new dioceses made their first gifts, that of Erie with an offering of nearly three thousand dollars. However, Anking, San Joaquin, North Texas, and Eastern Oklahoma probably represent in their offerings great devotion and self-denial.

Our sisters of the East lead in the munificence of their gifts. The diocese of Pennsylvania gives more than \$39,000, New York rolls up a sum of nearly \$37,000, Massachusetts adds \$4,000 to the one of 1910, making over \$18,000. In the Province of the Great Lakes, Ohio leads with \$9,207, while Michigan's gift was more than \$4,000. The southern dioceses gave liberally and some of the western dioceses made fine records, as when Arizona made an offering two and a half times as large as that of 1910. In short one would have to go deep into fractions to report correctly just how this splendid Auxiliary of ours has increased its giving. Truly, as Mr. King reiterated, "It was a fine Offering."

Miss Emery suggests that this record might be made a useful study, leading us to the humble and diligent during the next three years. She says: "Are we sure that the largest sums always mean the largest gifts?" She shows that in several cases the seeming small sums mean a very high average for each communicant. Already plans are set in motion by Woman Auxiliary leaders, to secure double the amount for 1916.

In addition to this United gift of \$306,496.66, there was found in the United Offering a personal check of \$5,000, given as a special for work in the Philippines. It is thought that the woman who made this gift was moved, by the sight of the thronged church and the offering piled high upon the many alms basins, to be a sharer in our joy. She wanted to be united with all present in their giving, although possibly ignorant of the united purpose of our gift. So says this leaflet, and it concludes with the surmise that this unknown, generous giver is but one of many who would give if they only knew. *To make them know* is our task for the next triennium.

"The Inside of the Cup is a long story. Would it pay me to read it?"

This question was put very recently in a community where

this book is finding many readers. This much-discussed story, the theme of which is the apparent failure of the Church—meaning the entire body of organized religion—to meet the needs of humanity, impresses us as having been written during a spasm of discouragement. Had its author—a Churchman—put the same care and eloquence into a story narrating *what the Church is* to thousands of our country's poor, it would have been immortal for good. It needs but a cursory investigation into the Church press, and even the secular press, to show that our own Church is in the very van of all sociological progress, and in New York City alone, thousands of voices might be heard, confuting the argument of this book. A parish absolutely devoid of any of the uplifting features of Church life, in which criticism has taken the place of faith and not one single person lives the sacramental life of hope and peace, is an anomaly in any Church, and the readers of this book, particularly those of our own Church, are glad to believe that this parish is, in great part, imaginary.

SOME EXTRACTS from Bishop Lloyd's closing words at the Triennial:

"As our meetings have progressed, an increasing devotion and splendid enthusiasm have been engendered, and the almost compelling desire to go and do has taken hold of you; so it has seemed that the last word as well as the most real word that could be spoken now would be to ask you to go back again to that little chamber where the disciples were assembled for fear of the Jews, and see again the victorious Master come into their midst, and hear Him say again, 'My peace I give unto you'; because you know that all peace is in serenity, the absolute certainty that never hurries, the knowledge that from the beginning the end is settled, the comfort of resting assured that it is only a question of His pleasure when His kingdom shall be set up.

"So go in that strength, back again to your homes, carrying with you a most profound obligation, as well as a most definite privilege, that nothing can disturb your peace, that nothing can cause you discouragement, that no one is too stupid for His service when his Master is working with him. Because if you do not keep this, if you do not carry it with you, there is going to be always present a temptation to waste by hurry. Go back again every day to that room where the Christ brought the first gift that gave His servants the strength of His own peace. Let it radiate from your personality, let it be ever your defence against the things that would discourage you; let it be that compelling power that saves you from ever resting and that makes again into His perfect likeness all that is human, and because human, beautiful, no matter how ugly it may be."

HOLY MATRIMONY

THE SACRAMENT of Holy Matrimony is a divine ordinance, existing from the beginning, but adorned, beautified, and uplifted by our Blessed Lord as part of His provision of grace in His Church. At first, marriage was the union of one man and one woman; but sin brought in corruptions, such as polygamy, polyandry, concubinage, and divorce. Christ restored the primitive order among His disciples: so that Christian wedlock is the lifelong union of two Christian folk for the procreation of children, and for mutual help and comfort in the establishment of a Christian home. The bridegroom and the bride are the ministers of this sacrament, which among us is signified by the giving and receiving of a ring and by joining hands. It should be solemnized openly, in the church or home, ordinarily by the rector of the bride's parish; and all civil and ecclesiastical requirements must be observed. The best time for a marriage is the early morning, immediately preceding a celebration of the Holy Communion, at which the bridal pair shall receive the Blessed Sacrament together as the first act of their wedded life.

Our Lord absolutely prohibits divorce among Christians, i.e., any attempted severance of the marriage bond; and the Church Marriage Service is equally plain, "Till death us do part," being the nuptial vow.

Marriage is honorable among all, clergy as well as laity, as the New Testament clearly declares; but St. Paul implies that a widowed cleric should not marry again. Our Communion, however, has not enforced that rule.

The union of two Christians free to contract marriage is sacramental and indissoluble, by whomsoever solemnized. The union of a Christian with a non-Christian, or of two non-Christians, is subject to the law of the state, and is not essentially indissoluble, though entirely valid on the natural plane.—*Rev. Dr. William Harman van Allen.*

BUT THAT life alone is rich which holds one perfect friendship, in which is mutual clairvoyance as well; in which sacrifice on either side would be luxury and not trial; in which the bond is indestructible because it is that of the spirit, and therefore divine and eternal.—*Lilian Whiting.*

SUNDAY

Sunday:

See the sun rise;
Flooding the world with its ancient surprise;
Freshly beginning this newest of days;
Waking to brightness of soul-filling praise,
On this the Lord's Day.

Sunday:

Hear the bells ring;
Hark! how as one the glad multitude sing;
Easing in worship their toil-weary powers;
Thrilling in pleasure of sanctified hours;
In this the Lord's Day.

Sunday:

See the sun fall;
Spreading its shadowy peace over all;
Hearts are at home and the heavens shining bright,
Best of earth's rest is the stillness of night
Of this the Lord's Day.

GEORGE R. CHAMBERS.

BY NIGHT AND DAY

Lord God of darkness, shield me from the shapes
Of grisly phantoms nightly drawing nigh—
The ghosts of sin;
Teach me to know, unworthy though I be, Thy watchful eye
Beholdeth from afar—shielded I lie
When Thou'rt within.

Lord God of daylight, guard me from the shapes
So very real and true, that tempt by day—
And lure to sin:

Help me to know that Thou alone can'st save; that I may pray
For daily strength in strife, and 'mid the fray
Resolve to win.

MARY E. TARRANT-IRONSIDE.

"FORGIVE US . . . AS WE FORGIVE"

By ZOAR

HOW quick, how ready we are, as a rule, to accept the milk and honey which flows from God's Word into our thirsty soul! What comfort His precious promises bring to our heart! From the Saviour's loving call, "Come unto Me . . . and I will give you rest," to His promise of everlasting life, all that we can desire is promised to us. We delight in these wonderful promises, we love to hear them, to read them, to think of them, and indeed it is right, we should rejoice to make them our own.

But there are conditions to God's promises; have we fulfilled them? His gifts are free as the heavens above, but is our heart free to receive them? If we would be forgiven, we also must forgive, for God's grace cannot enter the unforgiving heart. Divine love and human hate cannot dwell together. "Forgive us our trespasses as we forgive those who trespass against us." We ourselves limit our petition for forgiveness, for Christ taught us thus to pray. What then, if we do not forgive? His answer is clear and without appeal: "So likewise shall my Heavenly Father do also unto you, if ye from your hearts, forgive not everyone his brother their trespasses.

If, then, this solemn assurance of God's non-forgiveness to the unforgiving heart is true (and who so bold to dare and deny its truth?), shall we not search our heart, and look to it, that no malice, no uncharitableness, no petty remembrance of past wrongs endured may bar the entrance to God's grace and forgiveness.

How often do we hear some one exclaim: "I wish him (or her) no evil, but I cannot forget!" "As we forgive!" Is that the kind of forgiveness we desire from our Heavenly Father? Woe to us if we fail to forgive, for if love and hate cannot dwell together, where shall we go with that cherished animosity of ours? We may not call it "hate," but, in the sight of God, what is it?

Love then must take the place of hate; light must drive out darkness; the love wherewith God loved us, the light which dwelt among us; love and light which we, as yet, cannot hope to fathom, but of which we have a wonderful glimpse on the Cross of Calvary, the love which there could pray: "Father forgive them for they know not what they do."

Shall we not then learn to forgive, even as God for Christ's sake has forgiven us?

IN MEMORIAM

*"Blessed are they who have passed over the great and wide sea
to the eternal shore, and are now blessed in their desired rest."*

Safe, safe in Port, all peril o'er,
The great wide sea is crossed.
Upon the blessed eternal shore,
At rest—the long desired rest—are
Souls once tempest tossed.

For them no more the shrieking wind
That brings temptation's power,
No deadly calm of supine mind
That dulls the sense with false content
In deep lethargic hour.

Before their eyes, once veiled, behold!
Such light, such light is there!
Why do we weep? Are we not told
They are not dead, but still alive
With breathing of God's air?

God's air, God's smile! The eternal shore
Shines fair and bright to-day,
And yesterday—forever more.
May we sail on, and safely cross,
And join them there, we pray.

CAMILLA R. HALL.

SATURDAY NIGHT

BY LILLA B. N. WESTON.

MUCH has been written and more has been said concerning the evils of staying away from the worship of Almighty God. But it seems more reasonable to go behind the fact and search out the immediate and remediable cause.

It is safe to assume that if there were no Saturday night there would be a far more spiritually profitable Sunday morning. Fancy, if you can, the knitting of late Saturday afternoon with, say, the hour of six on Sunday morning. The sweet, fragrant air, the modest little winds, the rosy sky, the dawn's reverent hush, the call to every heart to worship the dear God of Creation. It seems that the sole idea of the world would be to fall upon its knees and offer love and praise and thanksgiving and adoration to the Most High.

But the fact remains that there is a Saturday night between every Saturday afternoon and Sunday morning. It has to be accounted for. It seems to be responsible for a great host of unlovely things, this unfortunate Saturday night. It has, for example, to account for any number of headaches, heavy eyes, short tempers, melancholy reflections, doubts about divine truths, and much undue anxiety concerning physical imperfections. Really some burden for Saturday night.

But God made Saturday night as well as all the other nights. He made it just as good, just as holy, just as uplifting, just as perfect, just as necessary, as He made the rest of them. After He had finished making Saturday night He was undoubtedly just as glad and just as much gratified as He was after He had finished making Tuesday night or Thursday night. Clearly it is not God's fault that Saturday night has so many serious things for which to account.

Therefore it must be man's fault. It is man's fault; for, along with some other puzzling things, Saturday night's doings fail to end with Saturday night. Each thing actually performed by man has its bearing upon some future act. Unfortunately, nothing is done singly, to itself alone.

In the Christian world, Saturday night is the extreme end of the week; and with it end other things. The week's work, for example; from which results the week's pay. It is immaterial whether it is styled salary or wages or just plain pay. It is the price received for the week's effort.

And after a week of unremitting toil, mankind considers that it is up to him to inject into his life something entertaining or amusing or diverting; at any rate, something different from the things to which he has been accustomed for six days at a stretch. Consequently he celebrates. How much or how mildly depends upon his capacity for celebration, and his inclinations at the moment. But in any event he borrows from Sunday morning in order to piece out Saturday night; that is, he borrows interest and enthusiasm and concentration of purpose from Sunday morning in order to frost Saturday night's cake. When he retires Saturday night it is with distinct satisfaction that he realizes that his body is weary and his bed good. Sunday morning smiles upon him, but he fails to smile back; indeed he usually fails to respond in any manner whatsoever.

Poor Saturday night, with such a remnant! Poor Sunday morning, with such material!

And the girl or woman? The girl or woman is relatively more worn out than the man; although it is to be said to her everlasting credit that oftener than the man does she arise and plough through her weariness of body to the uplifting of her soul. Any priest will attest to the fact that, no matter how early the hour of the celebration of the Holy Eucharist, he is likely to discover more girls and women in his congregation than he will find men.

Now the question is right here: why sacrifice the spiritual necessities of Sunday morning for the sake of the purely worldly diversions of Saturday night, when any other night would really do just as well?

It isn't that Saturday night amusements are wrong or evil or even questionable. That isn't the idea at all. Man must play a certain amount or man cannot work to the limit of the best that is in him. But is there any necessity for him to wear himself out playing just because it is possible to rest all day Sunday and so be in readiness for another week's toil? Where is the spiritual element going to come in? How about his soul? Isn't he going to allow any time at all for the development of his higher self? All the books in the world, all the good influences in the world, are not going to fill the place of the actual worship of God, of personal presence at the Eucharist.

It stands to reason that if a person neglects his Sunday worship he is going to be pretty apt to neglect his daily worship. And if one dispenses with daily communion with his Heavenly Father, he is going to lose the best and holiest thing there is for him in the world. He is going to lose his interest in heavenly things, his desires for perfection, his sense of sin, his discernment of that which is evil and base and unclean and corrupt, the genuine love that God planted in every human soul in the beginning, that indescribable something that reaches out and out to the rest of mankind and lifts upward even unto the Throne.

It is not possible to balance life nicely by omitting the element which enables all people to die willingly when their hour arrives. If the love of God does really dwell within our hearts, the desire to live closely to Him will be paramount. We can press Saturday night into service as our play-time; but we ought, every one of us, to make up our minds that said play will not be allowed to encroach upon our attention to God and His worship. If we can play, we can also worship; and if we find that our Saturday night diversions incapacitate us for early rising on Sunday morning, it would be advisable to shorten the hours devoted to amusement. "Earth and earthly things shall pass away, but My words shall not pass away." Do we want to be always engaged in things that are only temporary?

After all, why isn't Monday night just as good a night in which to play as Saturday night? And there are a number of other nights during the week. That would unfit us for work the next day? Probably very true. But if you had to die tomorrow? Would you be thinking of your work or of your God and your immortal soul?

It is a good thing to consider one's work, and give to it one's best. But it is no worse to unfit one's self for one's work than it is to unfit one's soul for the judgment of God. That is a pretty serious business at the best.

Have a little more consideration for Saturday night. Without doubt if man takes care of Saturday night, Sunday morning will take care of itself.

And, too, Saturday night should be the time of Confession, when one's soul is made clean and beautiful—the guest-chamber swept and garnished and made ready for the King who cometh on the morrow.

SILENCE marks the working of the greatest forces of life. No ear hears the sun draw up into the sky the countless tons of water that fall in rain. No man hears the groaning of the oak's fibers as it grows to its strength and height. Noise is usually an after effect, and does not often accompany initial power. Sounding brass and tinkling cymbal are noisy, but not powerful. So the will reaches its decisions in silence, and it does not need much shouting to know when a man is in earnest. Love grows without a sound. The great Fisher of men worked quietly as fishers usually do, and, as Isaiah said, not crying nor lifting up His voice in the streets, yet He was doing His Father's work every minute. We need not become anxious when our sincerest work makes no great noise nor has any immediate effect. If we are dead in earnest, let us do what we can and keep still.—*Selected.*

Church Kalendar



- Jan. 1—Thursday. Circumcision.
 " 4—Second Sunday after Christmas.
 " 6—Tuesday. Epiphany.
 " 11—First Sunday after Epiphany.
 " 18—Second Sunday after Epiphany.
 " 25—Third Sunday after Epiphany. Conversion of St. Paul.

Personal Mention

THE REV. FREDERICK T. DATSON of Menominee, Michigan, secretary of the diocese, having resigned to go to Wichita Falls, Texas, mail for the secretary should go to the Rev. James E. Crosbie, the assistant secretary at Vulcan, Mich.

THE REV. LIONEL C. DIFFORD of St. John's Church, Durand, Mich., has accepted a call to the parishes of St. Andrew's, Algonac, and St. Mark's, Marine City, in the same diocese. He assumes his new duties about the middle of February.

THE REV. W. F. FORSYTHE, rector of St. Ann's, Richford, Vt., has accepted the Bishop's appointment to St. Andrew's Mission, Seal Cove, Mt. Desert, Maine, and hopes to assume charge of the cure early in the spring.

THE REV. JAMES L. LANCASTER, who has been rector of St. Peter's Church, Perth Amboy, N. J., for the past twenty years, has resigned and the vestry have elected him *rector emeritus*. Mr. Lancaster's future address will be "Rochelle," Farmville, Va.

THE VEN. CHAS. L. MALLORY, Archdeacon of the convocation of Milwaukee, has accepted a unanimous call to St. Paul's Church, Nantucket, Mass., and will enter upon his new duties on the first of May.

THE REV. WILLIAM R. MCKIM, rector of St. John's Church, Oneida, N. Y., has been reappointed chaplain of the fire and police departments of the city of Oneida. This is his third term in that office.

THE REV. J. BENJAMIN MYERS, rector of Trinity Church, Hamilton, Ohio, diocese of Southern Ohio, and in charge of Holy Trinity Mission, Oxford, has accepted the call to be rector of the Church of the Good Shepherd, Columbus, and assumes his duties there on September Sunday.

THE REV. CHARLES H. REMINGTON has accepted the rectorship of Christ Church, Canon City, Colorado.

THE REV. WILLIAM J. VINCENT, assistant to the Archdeacon of La Crosse, has accepted the rectorship of St. James' Church, Manitowoc, Wis., diocese of Fond du Lac, where he may now be addressed.

ORDINATIONS

DEACONS AND PRIESTS

TENNESSEE.—On Wednesday, January 14th, at Christ Church, Nashville, the Bishop of the diocese ordained Mr. EUGENE T. CLARKE to the diaconate, and advanced the Rev. P. A. JONXARD to the priesthood.

PRIESTS

COLORADO.—On St. Thomas' Day, in Trinity Church, Greeley, the Bishop advanced to the priesthood the Rev. C. H. BRADY.

DIED

CHOQUETTE.—Entered into Paradise on Monday, December 29th, at Newcastle, Wyo., in the 38th year of her age, ANNIE MAID, wife of A. L. CHOQUETTE, and daughter of the Rev. L. P. and Clementine Odell Holmes.

Grant her, O Lord, eternal rest and may light perpetual shine on her.

MOODY.—Died suddenly at his home in Erie, Pa., January 7th, GEORGE LYMAN MOODY, aged 80 years.

"So He giveth His beloved Sleep."

ZAHNER.—Entered into rest December 31, 1913, Rev. LOUIS ZAHNER, S.T.D., for 23 years the beloved rector of St. Mark's Church, Adams, Massachusetts.

"The golden evening brightens in the West,
 Soon, soon to faithful warriors cometh rest.
 Sweet is the calm of Paradise the blest,
 Alleluia!"

MEMORIALS

REV. ALLEN KENDALL SMITH

In ever-loving memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life, January 17th, 1913, at Butte, Montana. Eternal rest grant unto him, O Lord, and let light perpetual shine upon him.

CHARLES PROSCH

The rector, wardens and vestrymen of St. Mark's parish, Seattle, Wash., desire to place upon record, some token of their respect and esteem for CHARLES PROSCH, *warden emeritus* of the parish, who passed into the rest of Paradise, November 22, 1913.

Charles Prosch was possessed of an unusual character in its strength and consistent fidelity. For half a century his labors for the Church had been manifested upon and about this Puget Sound country. As a lay reader, and an official in missionary and parish life, his interest and labor were unflagging and his life a wholesome example.

He was a leader in organizing St. Mark's parish, Seattle, twenty-five years ago, which now has grown to be the largest Pacific Coast parish. In it he held office until his death and even when his strength failed him, his keen solicitude and earnest prayers for its welfare were unabated.

To few men is it granted to serve so long and so well, to none is given a greater reward in public esteem and parochial gratitude.

We place upon record our thanksgiving for the earthly life of a noble Churchman, and for the passing into the larger life of a loyal servant of God. May he rest in peace and light perpetual shine upon him.

"His words do follow him,"

(Signed for the Vestry)

ERNEST VINCENT SHAYLER, Rector.
 IVAN HYLAND, Vestryman.

REV. R. D. NEVIUS, D.D.

The Standing Committee of the diocese of Olympia desires to put on record an expression of gratitude to Almighty God for the many and useful years of the life of the Rev. REUBEN DENTON NEVIUS, Doctor of Divinity.

Born in Ovid, N. Y., over eighty-six years ago, the beginning of his ministry was past in the South, with the chivalrous spirit of whose best people he never ceased to be in sympathy and of which he might to the end of his days be called an honorable exponent. He came to Portland, Oregon, in 1872, and was the successful rector of Trinity Church, the important and only parish then in that metropolis, until, Bishop Morris desiring him for the work, he took up the labors of a pioneer missionary. These he carried on with great enthusiasm, because his heart was wholly in his task. In the New Northwest it was a period of unusual opportunity, and Dr. Nevius won results that have not often been surpassed in the field of missionary endeavor. He built a large number of churches and established more than thirty missions in Oregon, Idaho, and Washington, among them many that are now strong, self-supporting parishes.

Dr. Nevius was also distinguished as a botanist, the *Neviusia Alabamensis* being named after him by Dr. Asa Gray. His joy in plants and trees, and in the microscopic forms of life, kept his spirit fresh and buoyant. He lived near to nature's heart. He was a rare thinker and his theological conceptions were clear, practical, and wholly in accord with the Catholic faith. His life thus in a double sense—inwardly in thought, and outwardly in converse with nature, was lived near to God.

The friends of his earlier years, those at least who grew old along with him, were the friends of his later years, for he made friends and kept them: and few there are who have stood in the center of a wider circle of people, so esteemed, and honored, and loved, for the qualities that made up a true man, a true Christian, and a true priest. He has entered, we believe, into that Presence which nature, scarcely concealing, at least in part revealed to him, into the Presence of his Lord who has for him the crown and the "well done good and faithful servant."

The history of the Church in these five dioceses and missionary districts could not be well written, leaving his name out. His memory truly is blessed.

HERBERT H. GOWEN, D.D., *President*.
 FREDERICK T. WEBB, D.D., *Secretary*.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED—Priest for small Parish in Northern New York; \$800 and Rectory, partially furnished. Most beautiful climate. No debt. Address "Z," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Curate, single, in parish near New York City. Salary \$1,200. Address W. D., care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, experienced in Mission and Settlement work, desires engagement in central or western states. Strong Churchman. Salary about \$800, with rooms or \$900 without. Opportunity for aggressive, extension work specially desired. ECCLESIA, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, active, experienced, well recommended, seeks new cure, city or country. East preferred. Address, ALPHA care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

LADY to oversee cooking in small Episcopal school. Also teacher for intermediate grades. Salaries moderate. State salary needed, and references. Box 143, Bronxville, New York.

WANTED.—A Churchwoman between thirty and forty-five. To take care of thirty-two boys in Church institution in Middle West. Good disciplinarian, good health, knowledge of mending. Neatness required. Address D. L., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

LADY teacher desires summer position as companion. Good reader. Would travel. References. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

A CATHOLIC PARISH desiring a Deaconess to serve permanently therein, may address, giving particulars, FIDELIS, care THE LIVING CHURCH, Milwaukee, Wis.

LADY wishes position as companion, would also travel. Excellent references. 3070 Q street, N. W., Washington, D. C.

THE rector of Trinity Church, Pittsburgh, Pa., wishes to secure a position for an Organist and Choirmaster.

CHOIR EXCHANGE AND EPISCOPAL CLERICAL REGISTRY

PARISHES needing a Rector, an Assistant, or an organist and choirmaster, please write to 147 East Fifteenth street, New York. Reliable candidates available always.

PARISH AND CHURCH

AUSTIN ORGANS.—Four important large contracts for Episcopal churches in a few months: Grace Cathedral, San Francisco; four-manual for St. James', Richmond, Va.; Chapel of Intercession, New York, and the most recent, a large four manual for St. Paul's Brooklyn, with gallery and sanctuary organs separated, both playable from gallery console, and smaller organ with independent console. This is a very interesting tonal scheme. Literature on request. AUSTIN ORGAN CO., Hartford, Conn.

POST CARDS.—Views of Episcopal Churches and Chapels throughout the United States and the foreign mission field. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD.**

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Cassocks (Boys' from \$2.50; Men's from \$3). Surplices (Boys' from \$1; Men's from \$1.50). Suits and Clerical outfits. Lists, Patterns, Self-measurement forms free. **MOWBRAYS**, Margaret street, London (and at Oxford) England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: **PENNOYER SANITARIUM**, Kenosha, Wis. Reference: The Young Churchman Co.

A HOME WANTED

THE CHURCH MISSION OF HELP will place for adoption in a Church family, a girl, not quite three years of age; winning, affectionate. For particulars inquire 37 East Twenty-eighth street, New York.

FOR RENT

FOR RENT—A modern, steam heated flat, five rooms with bath. No. 299 18th street, Milwaukee, Wis.

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APPEALS

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The *Septuagesima Season*: Practical Suggestions on Preparation for Lent, with Helps to Self-Examination. Being notes of addresses by the late George Body, D.D., Canon Missioner of Durham. Paper boards, 21 cents; cloth, 42 cents, which includes the postage necessary.

These brief meditations cover the days up to Ash Wednesday, and then for the Sundays and Fridays in Lent. Canon Body was so well known in his life-time as one of the most practical of our English devotional writers, that these notes published since his death, will be wanted by the devout Church people who yearly prepare for Lent as the Church directs. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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DR. MORGAN DIX'S "AUTHORITY"

A few weeks ago we advertised the remainder of the *Authority of the Church*, by the late Dr. Dix. They were all sold but 24 copies. These can still be had at 23 cents per copy, postpaid, which is one-half the original price. It is a notable series of sermons, and is now entirely out of print save the few copies now offered. It will not be reprinted. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

LONGMANS, GREEN & CO. New York.

Praying for the Dead. An Historical Review of the Practice. By the Rev. R. J. Edmund Boggis, B.D., vicar of St. Mary Magdalene's, Barnstaple. Price \$1.25 net; by mail \$1.35.

A Sower went Forth. Sermons preached in the Chapel of the Blessed Virgin Mary, Hardman street, Liverpool. By Thomas

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PAMPHLETS

LONGMANS, GREEN & CO. New York.

The Apology of Experience. The Liverpool Lecture, 1913. Delivered in St. Peter's Church, Liverpool, on June 2, 1913. By the Rt. Rev. W. Boyd Carpenter, D.D., D.C.L., Canon of Westminster and formerly Lord Bishop of Ripon. Liverpool Diocesan Board of Divinity Publications No. VII. Price 20 cents net; by mail 21 cents.

The Religion of the Atonement. September, 1913. Three Lectures Delivered in Liverpool. By the Rev. J. G. Simpson, D.D., Canon and Precentor of St. Paul's. Liverpool Diocesan Board of Divinity Publications No. VIII. Price 36 cents net; by mail 37 cents.

FROM THE AUTHOR.

A Book Scientifically Showing how a Soul that might have Been, did not Come to be Lost. By Adair Welcker.

THE CHURCH AT WORK

FIRE DAMAGES ST. PAUL'S CHURCH, SACRAMENTO, CAL.

ON the first Sunday of the New Year, St. Paul's Church, Sacramento, Cal., was badly damaged by fire. As the Sunday school organist threw on the electric switch to start the motor she noticed something was wrong, and called the superintendent, who quickly saw the danger, and proceeded at once to have the kindergarten and other small children march quietly out of church. The fire gained complete hold of the organ in two or three minutes, while those in the older classes in the Sunday school assisted the rector to remove to a place of safety all the articles from the altar and the sacristy. The fire was confined largely to the chancel, though the flames ran along the ceiling of the nave, and all the windows in the building were cracked. Fortunately, being of stone with a slate roof, the building itself was not injured, the damage being confined to the organ, a total wreck, some fine stained glass memorial windows, and the damage by heat, smoke, and water to all the chancel furniture.

In an hour after the fire started services were being held in the parish house, where busy hands had carried the rescued vestments, altar ornaments and other things of that character. Nobody was hurt. There has never been any water laid on in the church, so that all that could be done when the fire was discovered was to get the firemen there as soon as possible, and save all that could be quickly removed. The flames scorched the faces of those who took the last of the communion vessels from the sacristy, which was next to the organ.

IN HONOR OF BISHOP GARRETT'S ANNIVERSARY

THE CELEBRATION of the fortieth anniversary of the consecration of the Bishop of Dallas, the Rt. Rev. Alexander C. Garrett, D.D., LL.D., has already been noted in these columns. There has now been issued a commemorative pamphlet in honor of the event. After a brief account of the anniversary service there is printed the sermon preached by Dean Moore, and then some cordial expressions on the part of citizens, and some reminiscences of the Bishop's long life and episcopate. The booklet is handsomely printed with illustrations, and is a suitable memorial of a happy event.

NEW RECTOR AT FREEPORT, ILL.

THE RECTOR-ELECT of Grace Church, Freeport, Ill., is the Rev. Frederick D. Butler, now rector of St. Matthias' Church, Waukesha, Wis. Mr. Butler was born in Brooklyn, July 15, 1884, and received his earlier education on Long Island, and after three years in the business world entered Nashotah, from which he was graduated in 1908, taking the



REV. F. D. BUTLER

degree of B.D. five years later. He was ordained deacon in 1907, and priest in 1908, both by Bishop Webb of Milwaukee, and his entire ministry thus far has been spent at Waukesha. During his rectorship there have been erected a new choir, chancel, choir room, and sacristy; the entire interior of the church has been renovated and redecored, and a new ceiling and rood beam have been placed in the church. Mr. Butler assumes his new work February 1st.

SOUTH DAKOTA OGILVIE CONFERENCE

THE FOURTH Ogilvie conference of the clergy of South Dakota was held at Sioux Falls, S. D., December 30th to January 3rd. There were present the Bishop and thirty-four of the clergy, nine of whom were Indians, besides two lay readers studying for orders.

The pupils of All Saints' School being on their Christmas vacation, the entire body of clergy became the guests of the school, instead of receiving entertainment from the

people of the parish. The arrangement proved most satisfactory, and after the opening reception by the Bishop and Mrs. Biller at the new Episcopal residence, near the school, the conference sessions were held in the assembly room of the school, and the chapel, with its precious memorials of Bishop Hare, was used for the two celebrations of the Holy Communion, for Morning and Evening Prayer, and noon-day prayers for missions. A pleasing feature of this conference were the "teas" served by the Misses Peabody and the ladies associated with them in the school, each afternoon during a brief recess. The Bishop opened the conference, and the chairmanship was voted to the Rev. A. B. Clark, a veteran clergyman of the Indian field. The Rev. D. C. Beatty was chosen secretary.

As is customary at Ogilvie conferences, a message of greeting was wired to Mrs. Clinton Ogilvie, by whose generosity these helpful gatherings of the clergy, separated during the greater part of the year by the "magnificent distances" in South Dakota, are held.

The preachers at the conference were the Bishop and the Very Rev. J. K. Brennan, Dean of the Cathedral. Among the matters considered and discussed was the perennial question concerning the publication and distribution of *The South Dakota Churchman*, the creditable organ of the district published at Mitchell; also the necessity for closer adherence to the rubrics of the Prayer Book; methods of administering the Holy Communion; divorced persons as communicants; the baptism of those not desiring Confirmation; increase in efficiency of lay workers; the advisability of holding missions in the several localities in South Dakota, with special preachers for the same.

The Rev. P. J. Deloria and the Rev. Luke Walker, two of the Indian clergy who had attended the General Convention, spoke interestingly of their experiences there, novel to them in many respects. The Rev. Dr. E. Ashley also addressed the conference on Indian affairs, and read a paper entitled, "Is there a Present Day Menace; if so, what should be our attitude towards it?" The paper concerned the Roman Church, and its influence on social, governmental, and ecclesiastical affairs. The Rev. F. B. Barnett read a paper on "Sex in Relation to Society," reviewing Dr. Havelock Ellis' work, *Psychology in Sex*. The Rev. S. S. Mitchell read a paper

on "The Prayer Book in our Rural Communities," growing out of the consideration of which the conference took action looking to the publication of a proposed low-priced edition of the Prayer Book to contain interleaved certificates of marriage, etc., for delivery to persons to whom the clergy minister in the sparsely settled portions of the state, to whom it has often proved the means of entrance into the Church.

The conference also gave attention to the alleged injurious and misleading character of certain matter published generally in the newspapers of the West under the head of "Pastor Russell" and "The Tabernacle Pulpit," and adopted a resolution recommending to the Board of Missions that plate matter be distributed among our western newspapers on the same plan, treating of missionary and religious subjects, for it was believed that western newspapers would welcome such material. The preacher for the next Ogilvie conference was designated, the Rev. Neville Joyner, and as his alternate the Rev. W. A. Cash. The conference also listened to a paper by the Rev. Paul Roberts on "The Psychological Aspects of Prayer." Greetings were sent to the Rev. John Robinson, the Rev. Amos Ross, the Rev. W. H. Sparling, the Rev. Dr. R. Doherty, and the Rev. W. J. Wicks, absent through illness or infirmity, and resolutions were passed on the death of the beloved Indian deacon, the Rev. Isaac Tuttle.

At this conference eight Berkeley men formed themselves into the South Dakota Berkeley Association. The following officers were elected: President, Rev. S. S. Mitchell, Watertown; Vice-president, Rev. H. Burt, Crow Creek; Secretary, Rev. F. B. Barnett, Mitchell. In addition to those already mentioned there were present the Rt. Rev. George Biller, Jr., D.D., the Rev. W. B. Roberts of Dallas, the Rev. Paul Roberts of Brookings, the Rev. James Henderson of Vermillion, the Rev. Paul H. Barbour of Sisseton Agency, the Rev. J. W. Walker of Winner. Mr. John Clark of the Berkeley Divinity School at Middletown was elected to membership, and made the eastern representative of the association. The purpose of the association is twofold; to assist the Dean and faculty of the school in such ways as they may indicate, and to get a larger representation of Berkeley men in South Dakota.

RETIREMENT OF REV. WALKER GYWNNE, D.D.

OF THE many pleasant occasions in the history of Calvary Church, Summit, N. J., the reception on Monday evening, January 4th, given to the Rev. Walker Gwynne, D.D.,



REV. WALKER GYWNNE, D.D.

who retired as rector last Sunday, after twenty years of service, doubtless was one of the happiest.

Members of the congregation to the number of about three hundred heard Dr. Gwynne eulogized by Bishop Lines, the Rev. John F. Butterworth, a former rector of Calvary Church; Hamilton Wright Mabie, and John H. Wisner, wardens of the church; John N. Cady, vestryman; the Rev. Minot C. Morgan, pastor of the Central Presbyterian Church,

or within four months, the handsome stone parish house was completed and services held therein.

In 1896 the present imposing stone church was completed, services being held there for the first time on Easter Sunday, April 5th, that year. Since the organization of Calvary Church there have been seven rectors. The Rev. Thomas A. Cook founded the parish; the Rev. James De Pui, 1863-65; the Rev. J. W. Kramer, 1865-69; the Rev. James Penni-



CALVARY CHURCH AND PARISH HOUSE
Summit, N. J.

and the Rev. Philip J. Steinmetz, Jr., who succeeds Dr. Gwynne as rector and who presided at the reception.

The presentation made by Mr. Mabie to Dr. and Mrs. Gwynne of a handsome silver loving cup, came as a complete surprise. The cup, which is unusually unique in its engravings, and is about twelve inches high, bears the inscription: "Presented to Rev. Dr. and Mrs. Walker Gwynne by the Women of Calvary Parish, Summit, N. J., January 5, 1914."

Another token of the appreciation of the services rendered during his rectorate which proved especially pleasing to Dr. Gwynne, was presented in the announcement by Vestryman John N. Cady, of the liquidation of the floating indebtedness on the church, amounting to \$2,700. With this debt paid the Church property, valued at more than \$150,000, is now clear.

The floating indebtedness, which Dr. Gwynne has labored zealously to wipe out, was cleared by the members of the church as a tribute to Dr. Gwynne on his retirement. Following the announcement of the payment of the church debt, and the presentation of the loving cup, Dr. Gwynne, though much affected by the kindly testimonials given him, responded, giving a review of the history of Calvary Church.

The parish was founded in 1854, being the first organized religious body in this section. The first edifice was a small wooden structure. This place was known at that time as "The Summit," being the second of the Watchung range of mountains. In 1872 a pretentious stone church was erected, at the corner of what is now known as Beechwood road and Springfield avenue.

The parish then numbered forty-nine families, and seventy-two communicants. In 1893 the stone church was destroyed by fire. Services were being conducted in the Young Men's Christian Association Hall when Dr. Gwynne became rector in that year. In 1894,

man, 1870-71; the Rev. M. M. Benton, 1871-74; the Rev. John F. Butterworth, 1875-93, and Dr. Gwynne.

Though now rector emeritus, Dr. Gwynne expects to continue in the active work of the parish for some time at least.

DEATH OF THE REV. E. A. NEVILLE

REGARDING the death of the Rev. Edmund A. Neville, late in charge of Christ Church, Mexico City, the LIVING CHURCH has been furnished with belated particulars, originally coming from one of the women of his congregation and mainly from Mr. H. Hamilton Fyfe, correspondent of the London Times and Daily Mail.

En route to Mexico, in his capacity as journalist, Mr. Fyfe met Mr. Neville, apparently in Monterey. From that city the two arrived together in Saltillo, Saturday, November 1st. From Nuevo Laredo to Monterey, Mr. Neville had marched and ridden with the military forces of Generals Maass, and Tellez, winning the enthusiastic admiration of officers and privates by his unflinching pluck and good humor, while encountering unusual hardships of a nine days' forced tramp and ride along lines of a railroad found almost destroyed by the forces opposed to them.

Night after night, the militant priest slept on the damp ground, with only Prayer Book for pillow and cassock for warmth. More than once, for twenty-four hours his fare was merely a cracker or two, with infrequent swallows of abominable coffee. Occasionally, limited portions of sardines varied the diet. Near Salinas, he was tossed out of an ox-cart into the chill river. Drenched from head to foot, he was obliged to continue the trip without change of clothing, yet he arrived in Monterey and afterward in Saltillo, cheerful and active; but in the latter city, was bitterly disappointed to learn that transportation thence to Mexico

City in season for Sunday services with his congregation was impossible. Accordingly, he wired his friends to that effect and straightway set about arranging Sunday services for Churchmen in Saltillo. He was especially pleased with the fine attendance at the afternoon service and sang with customary fervor in the hymn he himself, with unconscious presage, had chosen, "Abide with me." Saltillo's great altitude and a phase of passing indigestion elicited his confession to feeling slightly indisposed, that was all.

Monday morning early, having gone out to view the Roman Cathedral, he was found lying unconscious outside by Roman priests and women. They cared for him in the sacrists, obtained his friends and a physician, and finally got him back to his lodging place considerably revived. "Almost gone," were his own words, nor did he seem to find the experience at all unpleasant. The same Monday afternoon, November 3rd, he suffered two relapses, and finally said to those about him, "I am dying, Christ have mercy on my soul, I have injured no man." He passed away about half after six.

Officially laid to "intestinal colic," his death, according to both Mexican and American physicians, was really due to a heart originally weak and unable either to endure the forced military march or to adjust itself thereafter to the altitude of Saltillo. Tuesday afternoon, November 4th, the burial service was read by two laymen, Mr. Williams and Mr. Silliman, the United States Consul. Quite all the foreign residents attended, following in the long procession of coaches and people to the grave in the pretty little cemetery, where a great profusion of flowers gave expression to their grief and regard for one known to most of them only by his remarkable reputation. Of course not one of his own parishioners was able to be present; and THE LIVING CHURCH has tidings of the terrible shock to his people, their deep grief, and their grateful admiration for the astonishingly vigorous work he had carried on in his all too brief pastorate. Christ Church officers and congregation, Mexico City, are preparing to erect a stone in the cemetery and a tablet in the church itself to his memory; and are much distressed as to how to obtain touch with such few relatives as he seems to have had, especially with an uncle, a retired priest, in Yorkshire. "Most beloved," is the pathetic expression in one of the letters sent North. The same writer adds, "He was quite a friend of our President Huerta, and only a few days ago Huerta asked for all particulars of his death and said how deeply grieved he was to learn of it."

DEATH OF A RHODE ISLAND CHURCHMAN

ON THURSDAY evening, at the Rhode Island Hospital, there passed to his rest the most valuable and beloved man on the faculty of Brown University, and of the Episcopal Church in Rhode Island, Professor Winslow Upton, in the sixty-first year of his age.

Professor Upton had been sick but a few days with pneumonia, and his death is felt as a great shock throughout the community. Professor Upton was a graduate of Brown University, of the class of 1875, and of the University of Cincinnati, 1877. He was assistant professor at the Harvard Astronomical Observatory, then entered the United States Lake Survey. During his eventful career he has occupied positions as computer at the U. S. Naval Observatory and the U. S. Signal Service, and was a member of the U. S. eclipse expeditions of 1878, and 1883, and of private expeditions in 1887, 1889, 1900, and 1905. He spent the entire year 1896-97 in Arequipa, Peru, at the southern station of the Harvard Observatory. For

thirty years he has been the Professor of Astronomy at Brown University, and director of the Ladd Observatory since it was built.

As a Churchman Professor Upton has been well known and beloved throughout the diocese. A communicant of the Church of the Redeemer, Providence, member of the Cathedral Corporation, and of the Standing Committee, treasurer of the board of managers of diocesan missions, senior warden of his parish, and a delegate to the General Convention for several of its sessions. His funeral, largely attended by members of the faculty of Brown University, prominent Churchmen, and citizens was held from the Church of the Redeemer on Saturday, January 10th.

ARCHDEACON MALLORY TO BE RECTOR AT NANTUCKET, MASS.

THE NEWLY CHOSEN rector of St. Paul's Church, Nantucket, Mass., is the Ven. Charles L. Mallory, Archdeacon of Milwaukee. Mr. Mallory has accepted his election to take place May 1st.

The Ven. Charles L. Mallory is a native



VEN. CHARLES L. MALLORY

of Wisconsin, and a graduate of Nashotah, from which he received the degree of B.D. in 1872. In the same year he was ordained deacon, and a year later priest, by Bishop Armitage. The Bishop was at that time forming the Cathedral work, and Mr. Mallory was assigned to assist the Rev. E. W. Spalding, D.D., in its development. Later when, under Bishop Welles, a Cathedral Chapter was formed, Mr. Mallory was made Canon and Precentor, and in 1885, Dean. He served in that capacity until 1889, and was during most of that time also secretary of the diocesan council. From 1889 till 1891 he was chaplain of Wolfe Hall, Denver, Col. Returning to Wisconsin in 1891, he became rector of Christ Church, Delavan, and was also appointed honorary Canon of the Cathedral and Dean of the Milwaukee convocation. From 1900 until 1908 he was rector of St. Matthew's Church, Kenosha, and then, after two years abroad, he became Archdeacon of Milwaukee with charge of the missions embraced within the limits of the Milwaukee convocation. He has been deputy to six General Conventions.

THE NEXT MEETING OF THE GENERAL BOARD OF RELIGIOUS EDUCATION

THE SELECTION of a director for the new department of collegiate education is the most important subject to come before the next meeting of the General Board of Religious Education, which will be held in Detroit, February 4th and 5th.

The meeting promises to be of great value to Detroit, in that it will be held at the same time as the Sunday school convention of the Fifth Department. The two events will bring many leaders of education into the city.

The collegiate and parochial departments of the General Board will meet on the afternoon and evening of Tuesday, February 3rd. These department meetings will be occupied with the preparation of material for the

Board meeting which will take place all day Wednesday, February 4th. Wednesday evening there will be parochial conferences on education in six of the leading churches of Detroit. These conferences will be led by local men, and addressed by members of the General Board. Two subjects will be presented: Religious Education in the Home, and The Training of Teachers. These conferences will be open to the public, and the local committee will make a special effort to bring out parents as well as Church workers and Sunday school teachers. By this method many will be reached who would not attend a mass meeting.

Thursday will be given to the department convention. Thursday evening the Church Club will tender a dinner to the department convention and the members of the General Board of Religious Education.

This programme shows one of the methods by which the General Board is endeavoring to build up an intelligent and enthusiastic appreciation of religious education.

MISSIONARY DAY IN BALTIMORE

THE SECOND SUNDAY after Christmas. January 4th, was observed in the diocese of Maryland as "Missionary Day." In the morning the services of most of the churches were of a missionary character, with special sermons on different phases of missionary work. In the afternoon the annual service of the Junior Auxiliary and of the Sunday schools of the diocese, was held in Grace and St. Peter's Church, Baltimore. Despite the severe storm of rain and sleet that prevailed, the church was filled with about five hundred children from nearly all the city and suburban parishes, many of them being accompanied by their rectors. The devotional exercises were conducted by the Rev. C. P. Sparling, the Rev. Herbert Parrish, and the Rev. Romilly F. Humphries, rector of the parish. In a brief address, Bishop Murray, who presided, spoke of the vital importance of getting the children interested in the work of missions. The Rt. Rev. Theodore P. Thurston, D.D., Missionary Bishop of Eastern Oklahoma, introduced himself as "the Bishop from the land of the red, white, and black," meaning the Indian, the white man, and the negro, and spoke in a most interesting way of the conditions, and needs, of his section of the state of Oklahoma, which comprises the old Indian Territory. It was the special privilege of the children to see and hear, as the last speaker, their "Missionary Commander-in-Chief," the beloved Presiding Bishop of the Church, the Rt. Rev. Daniel S. Tuttle, D.D. Bishop Tuttle, after congratulating the boys and girls on their splendid missionary offerings last Lent, spoke especially to the girls and women, and told why he was opposed to woman's suffrage. He pointed out that already the women have a monopoly in the home, schools, society, and religion, and are conducting a large share of the business enterprises of the world. Now if they get hold of politics, it will leave just one item for the men to look after unmoled, and that is war. "Is it fair?" he asked. The offerings of the children were given for the work of the Church in China. In the evening the annual missionary mass meeting, under the auspices of the general and diocesan committees of the diocese, was held at the Lyric, the largest music hall in the city, which, in spite of the very inclement weather, was filled with a representative audience of about one thousand five hundred people, many of our churches of the city and vicinity being closed in order to allow their congregations to attend. Bishop Murray presided, and made a stirring address on the missionary responsibilities of the diocese, especially as they relate to the apportionment for diocesan and general missions. The Rev.

Arthur M. Sherman, a missionary of the Church in the district of Hankow, China, now on furlough, made a splendid address on "The Awakening of China," graphically describing the difference between the position and outlook of Christian missions in the old monarchy and in the new republic. The Rt. Rev. Theodore P. Thurston, missionary Bishop of Eastern Oklahoma, followed with a very interesting address on "Missionary Problems in the Lands Beyond the Mississippi," especially those which confront him in his own work. The last speaker was the Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop of the Church, who made one of his characteristically striking speeches on the subject, "The Field is the World," tracing the course of the sense of responsibility for missions, in the individual, the home, business, the parish, the Church at large, and the world. The addresses were interspersed with hymns sung with splendid effect by the large audience, and led by Mr. Hobart Smock, choirmaster of the Church of the Ascension, Baltimore.

READING CIRCLE ESTABLISHED IN MILWAUKEE

IN CONNECTION with All Saints' Cathedral, Milwaukee, Dean Delany has established a reading circle consisting of members of the congregation who promise to "make a sincere effort" to read six selected works before Easter. The six which have been chosen for the purpose are Fleming's *Mysticism in the Church*, *Everyman's History of the Church of England*, *Everyman's History of the Prayer Book*, Puller's *Lectures on the Anglican Position*, Bishop Gore's *The Sermon on the Mount*, and Barry's *Meditations on the Apostles' Creed*.

CONSECRATION OF ST. JAMES' CHURCH, TRENTON, N. J.

ON SUNDAY, December 28th, the new St. James' Church, Trenton, N. J. (the Rev. William B. Rogers, rector), was consecrated, the Bishop of New Jersey officiating. The Bishop was celebrant and preacher, and at the same service confirmed fifteen persons. A large congregation, and well rendered music by an augmented choir were features of the service. An offering was made for the erection of a church at Magnolia, N. J.

At the evening service on the same day the Archdeacon of the diocese was the preacher.

The work of St. James' parish was begun by the late Bishop Edward J. Knight, the first service being held in 1894 in a small frame building. The property now represents a value of \$15,000, and is entirely free from debt.

DEAN HODGES OBSERVES ANNIVERSARY

THE FEAST OF THE EPIPHANY marked the twentieth anniversary of the Rev. George Hodges, D.D., D.C.L., LL.D., as Dean of the Episcopal Theological School, Cambridge, Mass. The anniversary was quietly observed on that date by an informal reception to the trustees, faculty, and students in Paine Memorial Hall. Henry K. Sherrill of the senior class, president of the St. John's Society, presented the Dean with a handsome pen and ink-stand, on behalf of the students.

Bishop Lawrence paid a warm tribute to Dr. Hodges. He told of the latter's success in the face of many crises, such as the loss of members of the faculty and teaching force, in holding the school on a high institutional plane, and enlarging its scope of study. He said the alumni should cooperate in sending students for holy orders, and that with the confidence that the present Dean enjoyed this should be a worthy task. He also felt that the school was in need of endowments,

so that its institutional scope might be extended.

Dean Hodges reviewed the conditions of twenty years ago, paying tribute to Phillips Brooks and the late Professors Allen and Steenstra. He made mention of the loyalty of the alumni, and said it meant well for the school. Speaking of members of the faculty, Dean Hodges paid tribute to Robert A. Woods, lecturer in social ethics, and recently appointed license commissioner by Governor Foss.

Dean Hodges is a native of Rome, N. Y., and graduated from Hamilton College in 1877, and from Berkeley Divinity School three years later. From 1881 to 1889 he was assistant to the Rev. Boyd Vincent at Calvary Church, Pittsburgh, becoming rector when Dr. Vincent was elected Bishop of Southern Ohio. In January 1894 Dr. Hodges took up his present position as Dean of the Cambridge School, his immediate predecessor being the Rt. Rev. William Lawrence, D.D., who had been consecrated Bishop of the diocese of Massachusetts in the fall of 1893. In addition to being administrative head of the institution, Dean Hodges also occupies the chair of Homiletics and Pastoral Theology. During the last twenty years three hundred men now in the active ministry have come under his tutelage. His influence, however, has not been confined to Cambridge, for as a preacher and public speaker, his reputation is national. Dr. Hodges has been a delegate to several General Conventions, and is a member of many important commissions. In the midst of all these activities Dean Hodges has found time to publish a great number of sermons and books. His value to the Church at large was ably summed up by Bishop Williams, who introduced Dean Hodges to the Detroit Church Club last fall as "the best known and most necessary man in the Church, and absolutely indispensable. If you want the best school for the training of men for the ministry, you have to go to Dean Hodges' school; if you want the best Bible stories for the children, you have to buy Dean Hodges' books; if you are a lay reader and want the best sermons published to use in your services, you have to take Dean Hodges' sermons."

MISSION BUILDINGS BURNED AT TANANA, ALASKA

ON JANUARY 6th a telegram was received at the Church Missions House telling of the complete loss by fire, on January 3rd, of our mission buildings at Tanana, Alaska. Fortunately no lives were lost. The buildings consisted of a dwelling house and a hospital, which for some time had been in charge of Miss Florence G. Langdon, who has given devoted service alone at this point for the last three years. Miss Langdon is now in the United States on furlough. The work which she has so bravely carried on is the only one of its kind for a good distance along the Tanana river, and the loss to the native people will be felt very keenly. We hope that means will be found to rebuild the hospital and mission dwelling promptly. The Church of Our Saviour at Tanana is one of the most attractive in Alaska.

THE LATE REV. L. F. BOWER

FURTHER MENTION seems desirable concerning the late Rev. Laurence Foster Bower, whose death occurred last month at his home near Pittsburgh, Pa. Mr. Bower was a priest of unusual literary and intellectual attainments. Educated at private schools in the city of Pittsburgh, he entered Princeton University as a Junior in 1894, graduating therefrom with honor in 1896. He received the degree of Master of Arts from his alma mater in 1899, the year of his graduation

from the General Theological Seminary. During the two years at Princeton he was editor of the *Nassau Literary Magazine*, and also president of St. Paul's Society. While at the General Seminary he was editor of the *Seminarian*. Although ordained by the Bishop of Pittsburgh, practically his entire ministry was spent in New York City, where he was well known and much beloved. After ten years of service in the metropolis his health began to fail, and a distressing illness ensued which lasted four years. He died at the age of forty-one, after an exceptionally useful ministry. Possessed of many excellent gifts, the chiefest of them all was a character marked by sympathy, humility, and tenderness. He was particularly helpful to boys and young men, who were drawn to him as he was to them. Mr. Bower never married, and is survived only by his widowed mother.

DEATH OF REV. N. T. NG.

ON JANUARY 8th a cablegram was received at the Missions House telling of the death of the Rev. N. T. Ng, one of our native clergy at Tsing P'oo, in the district of Shanghai. Mr. Ng was ordained to the priesthood in 1909 by Bishop Graves.

BISHOP WILLIAMS' APPOINTMENTS FOR THE EUROPEAN CHURCHES

THE Rt. Rev. G. MOTT WILLIAMS has engaged passage by the *Princess Irene*, of the North German Lloyd, sailing from New York, February 14th, for Naples and Genoa. His address while abroad will be care Morgan, Harjes & Co., Paris, France. He has appointed visitations for March 1st at Rome; the 8th at Florence; the 15th at Nice; the 22nd at Geneva; and April 12th at Paris. The appointments for Munich, Dresden, and for Convocation are yet to be made.

His return is timed for the May meeting of the Board of Missions in New York.

PAROCHIAL PROGRESS

IN MAY 1911, St. John's parish, Durand, Mich. (the Rev. L. C. Difford, rector), had no church edifice, but a building site was secured at a cost of \$2,500. The mission now has a beautiful church edifice, nicely furnished, and valued at \$12,000, with a debt of about \$3,000. The attendance at the services have been more than doubled and several added to the church, including over forty by Holy Baptism.

MEMORIALS AND GIFTS

AT THE late celebration on Christmas Day, Christ Church, Bordentown, N. J. (the Rev. Morgan Ashley, rector), was presented by a faithful and devout communicant with a check for \$500, to go towards reducing the mortgage on the rectory.

A BRASS eagle lectern, in memory of James Edwin Lunt, sometime senior warden and treasurer of the parish, has been given to St. Matthew's Church, Hallowell, Maine (the Rev. W. F. Livingston, rector), by Mr. Charles E. Brann, a loving friend of the deceased. The lectern was made by the Gorman Company of New York, and is inscribed: "In memory of James Edwin Lunt, March 15, 1848-December 22, 1912." Another gift to St. Matthew's is a fine new Bible, in full red Morocco, as a memorial to Mary Ellen Brann, from her husband, Mr. Joseph E. Brann.

ST. DAVID'S CHURCH, Manayunk, Philadelphia (the Rev. Edward S. Hale, rector), has recently received several memorial gifts. They include a pair of brass vases for the altar, and a chalice and paten, presented by the vestry, in memory of the late accounting warden of the parish, Mr. Robert H. Hey,

and a beautifully carved oaken Litany desk, presented by Mrs. Hey, in memory of her husband. The vestry has also caused to be erected in the church a memorial brass to the late Rev. John William Kaye, M.A., for many years assistant in the parish, who, dying not long ago, bequeathed the parish \$10,000 for its endowment fund.

AT AN early celebration in St. Andrew's Church, Greenville, S. C., on Christmas Day, the Rev. Alexander R. Mitchell, priest in charge, and rector of Christ Church, presented and blessed a handsome brass altar book rest bearing the inscription: "In Memoriam. Harriett Conture Mitchell. 1870-1906." A most interesting circumstance of the occasion was the presence at the celebration of four daughters. It was one of these daughters who, as a little child, gave one cent as the nest egg of the amount by which the church was built. The appropriateness of this gift appears especially from the fact that she whose gracious memory it recalls gave great encouragement to Mr. Mitchell in the work of establishing this mission.

A PIPE ORGAN was recently given to St. John's Church, Mount Morris, N. Y. (Rev. G. A. Harvey, rector), by Mr. Edward C. Seymour, in memory of his wife Annie M. Seymour, and the late Mrs. Seymour Howell, his sister. The instrument is a fine one, consisting of two manuals, and a goodly number of speaking stops, and more than the customary number of mechanical stops, and combinations. A reverse console is used instead of the old fashioned keyboard set into the instrument, which enables the rector, who is also choirmaster, to do very much better work with his vested choir of twenty-seven voices. The organ was built by the Odell organ company of New York city, and cost nearly \$3,000. A bronze plate, with letters in relief, attached to the instrument bears the following inscription: "To the Glory of God, and in loving memory of Annie M. Seymour, and Mary Seymour Howell, August 26th, 1911; February 18th, 1913."

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
A Vestry Organized at Syracuse—Diocesan Board of Religious Education Compiles Curriculum

CALVARY CHURCH, Syracuse (the Rev. Walter E. Jones, rector), has availed itself of the new state law, whereby a board of trustees may be converted into a vestry, and the following officers have been elected: Wardens, Messrs. Paul P. Halbig, and Louis Krumbhaar; Vestrymen, Messrs. Joseph H. Osborn, Alva D. West, Walter F. Dolan, Arthur T. Gynn, Bede Hutchinson, and Charles C. McLeod.

THE DIOCESAN BOARD of religious education has published and sent to all the clergy of the diocese a very comprehensive and carefully prepared Sunday school curriculum. It is particularly suggestive in the matter of text books and teachers' helps, and should do much towards bringing the Sunday schools of the diocese in touch with the aims and work of the General Board. Copies may be secured from the secretary of the diocesan board, Mr. Frank B. Hudson of Syracuse.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop
New Churches and Improvements at Various Points

HOLY TRINITY CHURCH, Pueblo, has been improved at a cost of \$1,200, all of which has been paid. In the same city the new Church of the Ascension is progressing rapidly, and will be the handsomest and most imposing church structure in this city. In Trinidad, a scarcely less important town, and not far distant, the new Trinity Church has been built without debt, under the direction of the Rev. J. O. Ferris.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop
Rector Instituted at St. Philip's Church, Laurel

THE REV. C. THACHER PFEIFFER was instituted by the Archdeacon of Delaware, the Rev. B. F. Thompson, rector of Christ Church, Dover, as rector of St. Philip's Church, Laurel, on the Feast of the Circumcision. The parish at Laurel is about to move the church and parish hall buildings to a more favorable location on their plot of ground, and to erect a new rectory. More than half of the amount necessary has been raised or pledged, and the work is to start immediately.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Plans for Patronal Festival at St. Paul's Church, Brooklyn

ARRANGEMENTS are being made for the observance of St. Paul's Day and its octave at St. Paul's Church, Brooklyn, N. Y., on Sunday, January 25th. The special preacher will be the Bishop of Michigan City, who will remain in the parish through the octave, and take part in the Candlemas observances on the following Sunday. On the Tuesday in the octave there will be a reception to the heads of the various guilds. On Wednesday there will be a monster service under the auspices of the choir guild, at which the Bishop of Michigan City will preach. Thursday afternoon and evening will be devoted to an exhibition of the vestments, of which St. Paul's has perhaps the finest collection in use in this country, including the famous Bethany cope and the entire Suite Angélique from Regensburg, which took the Grand Prix at Paris in 1900. On Friday evening the rector will give an illustrated lecture on Savoie, and on Saturday afternoon the children of the parish will give a pageant in the church. Candlemas will as usual be observed with full ceremonial.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
Work Progressing at Gladstone—Notes From Other Points

TRINITY CHURCH, Gladstone, which had been closed for a long time, is now prospering greatly under the care of the general missionary. The Bishop visited there on Sunday, December 28th, and confirmed thirteen candidates. Changes in the building line of the street on which the church stands make it necessary to move it, and this will be done, and some improvements undertaken in the spring. The parish was unfortunate in having its spare funds, several hundred dollars, involved in the Hammel Bank failure.

HOLY TRINITY CHURCH, Iron Mountain, where forty to fifty persons have always been counted as a good attendance on Sunday, reports an attendance of one hundred and seventy-eight at the Christmas services. The parish young men's club has now fifty members. The new pipe organ is proving a great assistance. The girls' guild has made small but very comfortable improvements in the church building.

AT THE Church of the Transfiguration, Ironwood, the Christmas Communion were nearly double this year over last year's record, and the whole attendance on the same scale. Considerable interest is being manifested by people at the outlying mining locations, who are coming in long distances to church. The rector, the Rev. E. D. Weed, is greatly encouraged.

THE REV. WILLIAM MALTAS, deacon in charge of Chippewa county missions, has been so unwell as to make a long rest necessary. Part of his work at Cedarville and Hessel

has been taken up with very encouraging prospects by the Rev. Martin F. Lunde, who has added special work in the Swedish language.

THE BISHOP takes pleasure in the development of small Sunday schools in rural neighborhoods. Two such have recently been organized, one at Ralph, and another at Moran. In each case the start has been made by one woman, a faithful communicant. At Ralph, which has only three houses, ten have been confirmed as a result of the school and the occasional visits of the general missionary.

AT ST. ALBAN'S CHURCH, Manistique, a handsome pipe organ has been installed and paid for. Services have had to be suspended there for a short time owing to the order of the Board of Health during the small pox epidemic, which has now abated.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
New Church Opened at Cedarcroft—New Archdeacon of Cumberland

THE FIRST service in the newly erected Church of the Nativity, Cedarcroft, Govans, Baltimore county, was held on Christmas morning, with some sixty persons present. The Rev. Charles A. Hensel, rector of the Church of the Redeemer, Govans, who has been in charge of this work from the beginning, officiated. The service marked the second anniversary of the organization of the congregation. The church, which has in it 35,000 feet of lumber, was taken down piece by piece at Corona in Garrett county, two hundred and sixty miles away, where it was originally erected twenty-five years ago, and brought by rail to Baltimore, and thence to Cedarcroft, where it was put together again as the Church of the Nativity.

THE BISHOP of the diocese has appointed the Rev. Douglass Hooff, rector of All Saints' parish, Frederick, to be Archdeacon of Cumberland, to succeed Archdeacon J. Poyntz Tyler, just consecrated as Bishop of North Dakota.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BARCOCK, Suffr. Bp.
The Year Book of Trinity Church, Boston—Lectures to Defray Debt—Other News

THE YEAR BOOK of Trinity Church, Boston, just issued, states that the present number of communicants (at Advent season) was 1,879. During the year there were 77 baptisms, 46 marriages, 71 burials, and 78 confirmations. In his introduction the Rev. Dr. Mann says it is cheering to report that the financial obligations of the parish for missionary and charitable work both at home and abroad have been promptly and fully met. In the case of general missions the offering was a notable one, he says. The apportionment for the past year was \$9,875 and the amount given was \$11,922. The rector also refers to the proposed baldachino which it is proposed to erect in the church. A full-sized model of this is now being constructed by a firm of Boston architects, and by means of this the design can be thoroughly and satisfactorily tested. The expense of the model has been borne by several generous parishioners.

THE REV. THATCHER R. KIMBALL, rector of the Church of the Epiphany, Dorchester, has taken a novel way of discharging the debt on his parish building. Last summer while he was on a world tour, visiting the leading missions of the Church in the East, he made many photographs. On his return home he had these developed, and enlarged, and with these as his illustrations he goes about giving stereopticon talks on missions,

and he is in considerable demand among parishes. He charges nothing for his services, but as the purpose is well understood he always receives a donation.

A SERIES of Sunday evening civic conferences are being held at the parish house of All Saints' Church, Brookline, under the leadership of the Rev. Dr. D. D. Addison, the rector. At the second one the address was given by Mrs. Kate Waller Barrett, president of the National Florence Crittenton Mission, and of the National Council of Women.

THE REV. HENRY WOOD, rector of St. John's Church, Lawrence, observed the twenty-fifth anniversary of his rectorship in that parish at the Epiphany season.

THE REV. GLENN TILLY MORSE, rector of All Saints' Church, West Newbury, has gone to Italy and will be absent until March 1st. During his absence the Rev. Frederick A. Reeve is taking his place.

NEWARK

EDWIN S. LINES, D.D., Bishop

New Rector Instituted at Summit

ON the morning of the second Sunday after Christmas, January 4th, the Rev. Philip J. Steinmetz, Jr., was instituted as rector of Calvary parish, Summit, N. J., by the Rt. Rev. Edwin S. Lines, D.D., the Bishop of the diocese. Assisting in the service were the Rev. Walker Gwynne, D.D., rector emeritus of the parish; the Rev. John F. Butterworth, D.D., former rector; the Rev. Ernest C. Saunders, Se.D., late rector of the Church of the Messiah, Rhinebeck, N. Y., and the Rev. Lester Bradner, Ph.D., secretary of the General Board of Religious Education. The sermon was preached by the Bishop.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Year Book of Holy Trinity Parish, Collingswood

THE YEAR BOOK of Holy Trinity parish, Collingswood, has recently been issued, and shows much activity and enlargement of work. The parish has been in operation over twenty-five years, but did not become independent until 1911, when it elected as its first rector the Rev. William J. Robertson, who is now in charge. Since that time there has been a notable increase in the number of communicants, and amount of offerings. The neighborhood is growing very rapidly, and there are constant additions to the communicant list. The church building is inadequate, and poorly situated. A new lot has been secured upon which a small debt remains, and plans are being made for a new building. In view of the progressive character of the neighborhood, the parish may justly be considered a strategic point for the Church.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Meetings of Two Diocesan Organizations

ON THURSDAY afternoon, January 8th, the diocesan mission study class held its quarterly meeting at the parish house of Calvary Church, Pittsburgh. Instead of having papers read, the programme consisted of the reading of a letter from the Rev. John G. Magee of Nanking, China, and an illustrated talk on the work of the Church in China, by Mrs. H. P. Allen, educational secretary. Mr. Magee was baptized and raised in Calvary Church, Pittsburgh, and is now supported by the parish as their missionary.

THE DIOCESAN HISTORICAL SOCIETY held a meeting on the evening of January 8th, at the Church rooms. The Rev. Dr. Scott Wood read a paper on "Work among the Colored People of Pittsburgh." Dr. Wood has charge of St. Augustine's Church for colored people.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Fifteenth Anniversary at Pawtucket—Other News

THE PARISH of the Good Shepherd, Pawtucket, celebrated the fifteenth anniversary of the rectorship of the Rev. Asaph S. Wicks on Sunday, January 4th. In the morning there was a corporate Communion of the parish, and a sermon by the rector, in which he expressed his appreciation of the coöperation of the people in the parish support, and in good works. In the evening there was a service, with special music by an augmented choir, interspersed with organ selections. Since Mr. Wicks has been in charge many improvements have been made in the church building, and the property has been enlarged to include a parish house; while large numbers have been added by Confirmation to the roll of communicants.

THE SERVICE entitled *The Festival of the Infancy of the Lord Jesus, in Seven Parts*, has been given by the children in several parishes of the diocese. On the Sunday after Christmas it was given at St. George's Church, Newport (the Rev. George V. Dickey, rector), with some adaptation of the music, but with great success. On the Second Sunday after Christmas it was given at St. Mary's Church, East Providence (the Rev. Herbert C. Dana, rector), the church being crowded with children. The service consists of preliminary Creed and prayers, then the story of our Lord is told in prophecy and fulfillment from the Annunciation to the Home in Nazareth. It includes Part I, Annunciation; Part II, Nativity; Part III, Circumcision; Part IV, Presentation in the Temple; Part V, The Epiphany; Part VI, The Flight into Egypt; Part VII, The Home at Nazareth. It is arranged so that children may read the prophecy and the one who conducts the service the fulfillment, and each part closes with an appropriate hymn or canticle. The service is set forth by the committee on Christian

SKIN CLEARED

By Simple Change in Food

It has been said by a physician that most diseases are the result of indigestion.

There's undoubtedly much truth in the statement, even to the cause of many unsightly eruptions, which many suppose can be removed by applying some remedy on the outside.

By changing her food a Kan. girl was relieved of an eczema which was a great annoyance to her. She writes:

"For five months I was suffering with an eruption on my face and hands which our doctor called eczema and which caused me a great deal of inconvenience. The suffering was almost unbearable.

"The medicine I took only gave me temporary relief. One day I happened to read somewhere that eczema was caused by indigestion. Then I read that many persons had been relieved of indigestion by eating Grape-Nuts.

"I decided to try it. I liked the taste of the food and was particularly pleased to notice that my digestion was improving and that the eruption was disappearing as if by magic. I had at last found, in this great food, something that reached my trouble.

"When I find a victim of this affliction I remember my own former suffering and advise a trial of Grape-Nuts food instead of medicines."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The "Name Panel Series" of Prayer Books and Hymnals

We have recently made a new design for a series of single Prayer Books, and also for combination sets of Prayer Books and Hymnals. Many people wish names stamped in gold on the cover. On rough leather it cannot always be done neatly. We have therefore designed a crushed panel which makes a smooth surface, on which a name may be stamped in gold leaf, and be very distinct; and at the same time make an ornamental cover. See cut No. 28.

The series thus stamped are No. 28, a single 48mo Prayer Book; No. 29, a single 48mo Prayer Book in white leather; Nos. 496, 499 and 499x in the 48mo size combination sets; Nos. 601, 601x, 609, 609x, all 32mo size combination sets.



No. 28



No. 496

Cut No. 496 represents the styles of 496, 499, 601, 601x, 609, and 609x. The design is the same on all.



No. 29

Cut No. 28 shows appearance with name stamped in gold.

We commend these for personal use, and particularly call attention to No. 28, where a Prayer Book is wanted as a gift, or for a Sunday School prize.

Nos. 29 and 30 have a gold cross at top and the panel below (see cut).

THE PRICES ARE AS FOLLOWS:

No. 28—Single Prayer Book, marking and postage included75
No. 29—Single Prayer Book, with Baptismal certificate	1.60
No. 30—Single Prayer Book, with Confirmation certificate	1.60
No. 496—Prayer Book and Hymnal combined. Seal grain leather.....	1.70
No. 499—Prayer Book and Hymnal. Turkey, morocco grain	2.20
No. 499x—Same as 499 but India paper..	2.70
No. 601—Prayer Book and Hymnal. Seal grain	2.20
No. 601x—Same as 601, but India paper..	3.00
No. 609—Prayer Book. Morocco grain leather	2.60
No. 609x—same as 609, but India paper..	3.50

No charge for marking one line, in gold, on any of this series.

Complete catalogue of Bibles, Prayer Books and Hymnals, in all styles, sent on application.

The Young Churchman Co.
Milwaukee, Wis.

education of Rhode Island with the approval of the Bishop.

AT TRINITY GUILD HALL, Newport, the mystery play *Eager Heart* was presented for two evenings, with practically the same cast which gave the play last year, and with marked improvement in the acting. The organizations in charge of the play were the Junior Auxiliary, Girls' Friendly Society, the Galahad Club, and the Brotherhood of St. Andrew. The Rev. W. F. B. Jackson read the prologue and epilogue. On the first evening Trinity and St. George's Churches furnished the audience, and on the second evening Emmanuel and St. John's. No applause was allowed during the performance, which closed with the singing of the old medieval hymn, "O come, O come, Emmanuel."

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Fifteenth Anniversary of the Bishop's Consecration to be Observed

THE WEEK beginning with St. Paul's Day will be a notable week in Sacramento. The fifteenth anniversary of the Bishop's consecration to the Episcopate will be observed. The Sacramento convocation will meet, and also the clericus.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.

New Plant for Colored People of Cincinnati—Other News

PLANS FOR a complete plant for church, parish house, and rectory, to cost about \$67,000, and to provide for the Church's work among the thirty thousand colored people in Cincinnati, have been drawn up by a noted architect and loyal Churchman, and have been approved by a special committee appointed by Bishop Vincent. The work at St. Andrew's Church, under the Rev. E. H. Oxley, has progressed remarkably, and the church has a prominent and valuable corner lot of large size close to the centre of the negro population.

THE MEN'S CLUB of St. Luke's Church, at its annual meeting recently, presented their leader and president, Mr. Robert Fry, with a handsome silver loving cup. Though the Church is without a rector the Eucharist has been celebrated at least once a week, and the parochial activities, including a fine Sunday school, have continued without interruption.

THE SPEAKERS at the Lenten noon day services in Cincinnati this year will be as follows: Ash Wednesday and Thursday and Friday following, the Rt. Rev. Theodore I. Reese, Bishop Coadjutor of the diocese; the weeks following, except Saturdays and Sundays, the Rev. Floyd W. Tomkins, D.D., of Philadelphia, the Rev. George P. Atwater of Akron, Ohio, the Rev. Howard Melish of Brooklyn, the Rev. Edmund Duckworth of St. Louis, the Rev. R. H. F. Gairdner of Chicago, and, in Holy Week, the Rt. Rev. Daniel S. Tuttle, Presiding Bishop of the Church.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Miss Myers of Norfolk Goes to Japan—Other News

A SERVICE of more than local interest was held at St. Luke's Church, Norfolk, on Epiphany Day, when Miss Louise Myers, daughter of Mr. and Mrs. Barton Myers, members of that parish, was tendered a farewell service before going to Japan as a missionary. Miss Myers has been reared in St. Luke's, and has been an active member of the parish, but now is consecrating herself to a broader field. She intended to sail with Bishop H. St. George Tucker on January 15th, but owing to the Bishop's indisposition the sail-

ing had to be postponed. The service was held under the auspices of the Norfolk branches of the Auxiliary, with a large attendance. The Rev. David W. Howard, rector of the parish, preached the sermon, and officiated at the Holy Communion.—THE RT. REV. H. ST. GEORGE TUCKER had to undergo a slight operation, at the home of his parents in Lynchburg, Va., which has been entirely successful, but it is thought best that he defer his sailing for Japan to some time in February, in order that he may be entirely recovered, and in good shape to take care of the arduous duties of his large missionary district.—THE REV. GEORGE S. VEST has moved into his handsome new rectory at Norfolk. This rectory has been built entirely under Mr. Vest's supervision, and is one of the handsomest and best buildings in the diocese. It is built of brick, with all modern conveniences. Ascension parish is to be congratulated upon its progress. In ten years time they have built a church and paid for it, besides acquiring a rectory.—THE SEMI-ANNUAL meeting of the diocesan missionary committee was held at the Episcopal residence in Norfolk on Thursday, the 8th, and much routine work was done.—TRINITY CHURCH, South Boston (the Rev. Henry C. Lane, rector), is to be placed on the honor roll, for after some years of assistance it has come to its maturity, and is now self-supporting and independent of outside aid, and has plans for progressive work in the future.—THE REV. CHARLES W. SYDNOR, who for nearly three years has been rector of St. James' Church, Boynton, and other churches near by, has given up that charge to become rector of Christ Church, Richmond, Va. Mr. Sydnor has served continuously in this diocese since his ordination, and it is with great regret that he leaves for another diocese.—THE REV. FRANCIS R. LEE has assumed charge of the churches in Southampton county, with residence at Franklin, Va. The Rev. R. R. Phelps, who has been for a number of years in Westmoreland county, has become settled as rector of Isle-of-Wight, living in the rectory at Smithfield, and is getting the work well in hand. He rejoices in having a faithful body of earnest Church people to assist him in the upbuilding of the parish. It is to be noted that the old St. Luke's Church, said to be the oldest church in America, is situated in this parish.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Memphis Men's League Gives Dinner—Other News

THE MEN'S LEAGUE of Calvary Church, Memphis (the Rev. W. D. Buckner, LL.D., rector), gave a dinner on January 7th, at which there were one hundred and twenty-five men present. Bishop Gailor was the guest of honor, and gave a discourse on the progress of Christianity.

THE REV. PRENTICE A. PUGH blessed a font ewer, in memory of his mother, the late Mrs. G. B. Pugh, at Trinity Church, Clarksville, on December 28th.

AFTER EXTENSIVE repairs to the rectory of Grace Church, Memphis, the rector, the Rev. E. S. Gunn, has moved into it. The vestry contemplate building a new one in the immediate future.

THE REV. PRENTICE A. PUGH, rector of Holy Trinity Church, Memphis, was elected, in November, to the Standing Committee of the diocese of Tennessee, in the place of the Rev. John B. Cannon, resigned.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

A Convocation Divided—Unusual Bible Class at Worcester—Other News

AT THE tenth annual meeting of the convocation of Springfield, held in St. John's

SIXTY-SIX PER CENT

This Represents the Increase in Cost of Principal Articles of Food in the Last Fourteen Years

According to the last report of the Bureau of Labor Statistics, the retail prices of the principal articles of food in forty industrial cities advanced sixty-six per-cent. in fourteen years.

This remarkable advance in the cost of food of course, is ascribed to many different causes, depending upon individual viewpoints. Politicians naturally attribute it to the high tariff and the monopolies and combinations which have been fostered by it. Another class of theorists claim that the advance in prices is caused by the excessive supply of gold.

It is generally agreed by economists, however, that the cost of food and other necessities of life is subject to the laws of supply and demand. It is shown by the report of the United States Census that the supply of foods has not kept pace with the increase in population and as a consequence prices have increased. It is also a fact that the standards of living have grown much higher and that the average family is not satisfied with food and clothing which were ample to meet the needs of our grandparents.

Many organizations have started out to devise means of decreasing the cost of the food supply in the average home. It has been found that most families waste a lot of money on expensive foods which are lacking in the elements of nutrition. In very many instances the inexpensive foods are the ones which actually supply the most body-building nutriment. During all these years when the price of foods has been steadily advancing, the price of shredded wheat biscuit, for instance, has remained the same, and yet it is a fact that one or two of these biscuits, eaten with hot milk and a little fruit will supply all the nutriment needed for a half day's work at a total cost of three or four cents.

Shredded wheat not only contains all the body-building elements in the whole wheat grain, but has them prepared in their most digestible form so that the stomach may take them up easily and quickly and without taxing the digestive organs. Shredded wheat not only solves the problem of the high cost of living, but also solves the "servant problem" in many homes. Being ready-cooked and ready-to-serve, it is so easy to prepare a deliciously nourishing meal with shredded wheat biscuit by heating them in the oven for a few moments to restore crispness and then pouring hot milk over them and adding a little cream and salting to suit the taste. When served with fresh or preserved fruit they make a complete, wholesome, and nourishing meal.

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Church, Northampton, Wednesday, December 10th, the convocation was divided, and the Bishop announced the division, setting off the county of Berkshire as one convocation and the counties of Hampshire, Hampden, and Franklin as the other, hereafter to be known as the convocation of Springfield. The new officers of the convocation of Springfield were elected as follows: Dean, Rev. Franklin Knight; Secretary and Treasurer, Rev. Frank C. Wheelock; Executive Committee, Rev. John B. Whiteman, Rev. Frederick De Forest Sniveley, Dr. Frederick Tuckerman, and Mr. M. H. Morgan. The officers of the convocation of Berkshire consist of the Rev. Marshall E. Mott, chairman, and the Rev. Charles P. Otis, secretary.

A VERY remarkable men's Bible class has been held for some two years at St. Matthew's Church, Worcester. The class meets Monday nights, and the general subject is "The Old Testament in the Light of Modern Knowledge," conducted by the Rev. Robert A. Seilhamer. In two years the enrollment has increased from 103 to 140, the present number, including a great many men who are not attendants at the Church services. There is an average attendance of over 90. It is in reality a men's class, the number of minors being almost negligible, and the vast majority are men with families. There are several cases of fathers and sons, and many who are grandfathers. The men are not attracted to this class by the social side of the parish house work, but are really eager and desirous for the instruction on the Bible. It is probably the largest men's Bible class in this part of the state.

THE REV. WILLIAM AUSTIN SMITH, rector of Christ Church, Springfield, has this year, with the aid of the Bishop, taken over the work in West Springfield, carried on for the last five years under the direction of Archdeacon Sniffen. A small shop has been turned into a chapel, where services and a Sunday school are held every Sunday morning.

THE PARISH HOUSE fund at St. John's Church, Athol, has lately been increased by the proceeds of several entertainments, so that now it amounts to \$2,700.

A HANDSOME dossal has been presented to the church at South Barre (the Rev. Willis B. Hawk, missionary), which is of the same pattern as the red altar hangings presented by Mrs. Francis Wiley of Rotherham, England. The new organ fund has now reached a total of \$1,100.

THE REV. DAVID SPRAGUE of Clinton, has accepted his old position as chairman of the delegates of the Massachusetts Federation of Churches, in place of the Rev. Lewis G. Morris, resigned.

BISHOP DAVIES is to act as chaplain at Smith College, Monday, February 23rd. The address on that occasion is to be made by the Hon. William H. Taft. Bishop Davies will also be the speaker on the morning of the Third Sunday in Lent at Williams College.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Death of the Junior Warden of Grace Church, Grand Rapids

MR. E. C. LEAVENWORTH, junior warden of Grace parish, Grand Rapids, Mich., who has not missed a morning or evening service for over ten years, died on January 5th. He was a most devout and faithful communicant. Bishop McCormick said of him that he knew of no better man. He was a member of the diocesan board of missions, and has been faithful in every duty placed upon him. The funeral was held from Grace Church, Thursday afternoon, January 8th.

The American Catholic

Many improvements are inaugurated in the January number of The American Catholic which will make this magazine easier to handle and to peruse.

The chief feature for the year 1914 will be an entirely new SERIES OF ARTICLES by the Rev. Louis T. Scofield on THE CATHOLIC RELIGION. These articles will repay the careful study of all who are interested in The Catholic Movement.

Fr. Scofield's article in the January number is entitled CATHOLIC CEREMONIES and deals with the difference between Catholic ceremonies and others. Ceremonies should be both beautiful and expressive.

Faith dominates all Catholic ceremonial.

Short synopsis of the succeeding articles.

February. HOLY ORDERS. Why we assert that Christ established an order of ministry. March. SIN AND THE SIN-BEARER. Popular denials of the sinfulness of moral evil involve denial of the Atonement. April. THE INSPIRED RECORD. The Bible is not a plan for the construction of Religion, but a description of our Religion in operation. May. AUTHORITY IN RELIGION. How the Faith is defined. June. EXTRAORDINARY DEVOTION. The training of Saints. July. THE POWER OF ABSOLUTION. The same power exercised in this Sacrament as in others. August. BODILY WORSHIP. The Body must take its part in religion. September. THE DOUBLE SACRAMENT. Sacramental Marriage a part of the Christian Religion. October. THE LAST ANOINTING. The Catholic view of illness. November. THE REQUIEM. What the Catholic Religion does for the departed. December. MELODY IN THE HEART. The Catholic ideal of the Christian's true attitude and demeanor.

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EGYPT AND THE BIBLE

The discoveries by PROF. PETRIE for the Egyptian Research Account (Society), relate to the Bible as well as the history and arts of ancient Egypt. Heliopolis, where Moses was educated, now being excavated. The annual volume, profusely illustrated, should be in many libraries. Circulars freely furnished. Address REV. DR. W. C. WINSLOW, 525 BEACON ST., Boston.

Life of Bishop Gilbert

Mahlon Norris Gilbert

Bishop Coadjutor of Minnesota, 1886-1900

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By P. H. OSMOND. \$3.40; by mail \$3.55.

The Young Churchman Company Milwaukee, Wisconsin

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

A New Pipe Organ at St. John's Church, Kansas City

ST. JOHN'S CHURCH, Kansas City (the Rev. C. R. Taylor, priest in charge), has been laboring this past year for a pipe organ. December witnessed the completion of the task, begun last February, when Bishop Partridge set apart for sacred uses a beautiful two-manual organ, costing over \$2,200. The organ is proving most satisfactory, and the work to obtain it has shown what St. John's can do when it really tries.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Interesting Items of News From the District

THE KNIGHTS TEMPLAR attended the morning service at Cody on Christmas Day, and it is hoped that this will become the established custom. The Rev. Stephen McGuinley recently went over to Meeteetse, thirty-nine miles from Cody, and held services for a most gratifying congregation. The workers at that point gave a bazaar before Christmas, and realized over \$100.—THROUGH the efforts of the Daughters of the King and the guild the debt on the rectory and church at Buffalo has now been reduced to \$100.—ON CHRISTMAS EVE the Rev. Christoph Keller, at Lander, gave the service called *The Feast of Lights*, which was attended by the Sunday school and friends, and was followed by a celebration of the Holy Communion.—THE little church at Milford was crowded on the afternoon before Christmas, when the fine Sunday school which Miss Ross has started held its services.

CANADA

News of the Dioceses

Diocese of Ottawa

ON JANUARY 6th Archbishop Hamilton of Ottawa, Metropolitan of Canada, celebrated his eightieth birthday. He was ordained a priest in 1858, and is still in active service. The burden of years does not press heavily upon him yet, he is still healthy and vigorous, walks erect, without a cane, and is fond of this sort of exercise. He walked in from his home on the Rideau river to a meeting in the city of Ottawa, a distance of over a mile, on the day before his birthday. He usually preaches once or twice on a Sunday, but he did not do so on the first Sunday in the year, only holding a Confirmation. He spent his birthday quietly, attending to his heavy correspondence, and other Church business. From his countless friends he received numerous congratulations and messages.

Diocese of Montreal

At the monthly meeting of the diocesan board of the Woman's Auxiliary on January

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8th, a bequest was acknowledged from Mr. Robinson of Granby. This is the second bequest which has been received in the history of the board.—BISHOP FARTHING has gone for a ten days' visit to the West, to attend the meeting of the committee on the revision of the Prayer Book, appointed by the General Synod, which begins in St. Catherine's, January 8th. He will also be present at the meeting of the executive committee of the General Missionary Society in Toronto, January 19th.—THE SYNOD of the diocese will hold its annual meeting in February, opening on the 10th. The special preacher will be the Ven. Archdeacon Longhurst.

The Magazines

FROM AN article in the *Westminster Review* for December on "Climax and Anti-climax" we take the following: "At St. Andrews, in Scotland, will be found these exquisite lines on a crumbling memorial stone—'Though 'neath this tomb my bones do rotting lie, yet read my name, for Christ's ain bride am I.' In the mortuary chapel of Rockingham Church, Northamptonshire, will be found these words, inscribed to the memory of Lady Londres—'To the best of wives, the best of mothers, the best of women. . . . These are models of the true climax. Another epitaph, not unfamiliar to most, provides us with a rich illustration of the anti-climax—'She was a woman of many accomplishments and virtues, graceful in her movements, winning in her address, a kind friend, a faithful and loving wife, a most devoted mother; and she played beautifully on the piano. . . . Clergymen in their sermons and speeches, perpetually offend by studied repetitions of pathos. Again and again, towards the close of their address, they reach a suitable close. But they refuse to accept the opportunity, and go on from one false climax or anti-climax to another, till they have worn out both themselves and their congregations. Brevity, the soul of wit, is also the soul of a good sermon. Congregations, to be kept and increased, should be left hungry.'"

THE *Fortnightly Review* discusses "The Future Relations of Capital and Labor," and concludes: "The industrial world to-day is in a grave condition of dissatisfaction and unrest. The worst features of this unrest—the lawlessness, intimidation, and rioting which have accompanied recent strikes—if they recur must be repressed with a stern hand. A policy of repression alone, however, cannot be accepted as a satisfactory or soft way of dealing with the present position in the world of labor. If we are to be spared a violent and revolutionary outbreak on the part of the working classes, it can only be by granting them a larger share in the profits of industry, and a greater stake than they now possess in the welfare and prosperity of the country. Copartnership appears, at the moment, to be the simplest and most effective means of attaining the harmonious coöperation of capital and labor."

AMONG the progressive magazines for the family, the *American Magazine* has taken a leading part within the last year or two. The January number contains an abundance of fiction well presented and well illustrated, and also an article entitled "Better Boys," by Charles K. Taylor, in which standards for judging the physical development of boys are given, a review of the theatre by Walter Pritchard Eaton, illustrated with color photographs; while Ida M. Tarbell writes entertainingly of the new Court of Domestic Relations in Chicago, which she calls "a court of hope and good will." There are some suggestive sentences in that article that may later give rise to editorial consideration. Published at 381 Fourth avenue, New York. \$1.50 per year.

OF TECHNICAL PAPERS in this country none is better made than *Musical America*. This is a weekly journal of music in which much attention is given to Church music, and it covers the whole country and not merely the larger cities, as is so often the case with technical periodicals of this sort. Its columns show what a variety of musical centres we have in this country, and how truly the American taste in music is being refined if large audiences for the best class music in cities and smaller towns throughout the country are any criterion. The periodical is well illustrated and well made, and any who are interested in music will enjoy its weekly visits. Published at 505 Fifth avenue, New York. \$2.00 per year.

THE *American Catholic* begins its eighth volume with the January number in a new and more attractive form. It is a monthly magazine of Catholic Churchmanship in which serious papers of interest are regularly published, and which takes a high ground in any matters that are discussed in its columns. Announcements for 1914 include a series of twelve papers by the Rev. Louis T. Scofield, of which the first, entitled "Catholic Ceremonies," appears in the current issue, and gives the ground on which the Catholic ceremonial of the Church has been built up. Published at 118 South Broadway, Los Angeles, Cal. \$1.00 a year.

A CANDLE that will not shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, if your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you are really one.—*Selected.*

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